The arms on the cover of the binding are those of Archbishop Laud

THE BOOKE OF COMMON PRAYER, and *Administration of the* SACRAMENTS:

And other RITES and CEREMONIES of the CHVRCH of ENGLAND.

Imprinted at London by ROBERT BARKER, Printer to the Kings most Excellent Maiestie: And by the Assignes of IOHN BILL.

1636.

Cum Priuilegio.

xx Benton. 3. 6

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¶ An

An Act for the vniformitie of Common Prayer, and Seruice in the Church, and administration of the *Sacraments*.

WHere at the death of our late Souereigne Lord King Edward the sixt, there remained one vniforme order of Common Seruice and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set foorth in one Booke, intituled, The Booke of Common Prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the fifth and sixth yeeres of our said late Souereigne Lord King Edward the sixth, intituled, An Act for the vniformity of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yeere of the Reigne of our late Souereigne Lady Queene Mary, to the great decay of the due honour of God, and discomfort to the professors of the trueth of Christs Religion.

Bee it therefore enacted by the authority of this present Parliament, that the said Statute of Repeale, and euery thing therein conteined, onely concerning the said Booke, and the Seruice, administration of Sacraments, Rites, and Ceremonies, contained or appointed in, or by the said Booke, shall be void and of none effect, from and after the Feast of the Natiuitie of Saint Iohn Baptist next comming. And that the said Booke with the order of Seruice, and of the administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and bee from and after the said feast of the Natiuity of S. Iohn Baptist, in full force and effect, according to the tenor and effect of this Statute: any thing in the foresaid Statute of Repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singuler Ministers, in any Cathedrall or Parish Church, or other place within this Realme of England,

land, Wales, and the Marches of the same, or other the Queenes Dominions, shall from and after the feast of the Natiuity of S. Iohn Baptist next comming, be bounden to say and vse the Mattens, Euensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and open prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament in the said fifth and sixth yeere of the reigne of King Edward the sixth, with one alteration or addition of certaine Lessons to bee vsed on euery Sunday in the yeere, and the forme of the Letany altered and corrected, and two sentences onely added in the deliuery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common Prayer mentioned in the said Booke, or minister the Sacraments, from and after the feast of the Natiuity of Saint Iohn Baptist next comming, refuse to vse the sayd Common Prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as hee should vse to minister the same, in such order and forme as they be mentioned and set forth in the said Booke, or shall wilfully or obstinately standing in the same, vse any other Rite, Ceremony, Order, Forme or maner of celebrating of the Lords Supper openly or priuily, or Mattens, Euensong, administration of the Sacraments, or other open prayers, then is mentioned and set forth in the said Booke (Open prayer in and throughout this Acte, is meant that Prayer which is for other to come vnto or heare, either in common Churches or priuate Chappels, or Oratories, commonly called the Seruice of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauing of the said Booke, or any thing therein conteined, or of any part thereof, and shall bee thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shall lose and forfeit to the Queenes Highnesse, her Heires and Successors, for his first offence, the profit of all his Spirituall Benefices or promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without bayle or mainprise. And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction, eftsoones offend, and be thereof in forme aforesaid lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be depriued ipso facto of all his Spirituall promotions. And that it shall bee lawfull to all Patrons or Donors of all and singular the same Spirituall promotions, or of any of them, to present, or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twice conuicted in forme aforesaid, shall offend against any of the premisses the third time, and shall bee thereof in forme aforesaid lawfully conuicted:

th then the person so offending, and conuicted the third time, shall bee deiued ipso facto of all his Spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be conuict in forme aforesaid, concerning any of the premisses, shall not be beneficed, nor haue any Spirituall promotion: that then the same person so offending and conuict, shall for the first offence suffer imprisonment during one whole yeere next after his said conuiction, without baile or mainprise. And if any such person not hauing any Spirituall promotion, after his first conuiction, shall eftsonnes offend in any thing concerning the premisses, and shall in forme aforesaid be thereof lawfully conuicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authority aboue said, that if any person or persons whatsoeuer, after the said Feast of the Natiuitie of S. Iohn Baptist next comming, shall in any Enterludes, Playes, Songs, Mimes, or by other open words, declare or speake any thing in the derogation, deprauing, or despising of the same Booke, or of any thing therein contained, or any part thereof, or shall by open fact, deede, or by open threatnings, compell, or cause, or otherwise procure or maintaine any Parson, Vicar, or other Minister in any Cathedrall or Parish Church, or in Chappell, or in any other place, to sing or say any Common and open prayer, or to minister any Sacrament, otherwise, or in any other manner and forme then is mentioned in the said Booke, or that by any of the said meanes, shall vnlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedrall or Parish Church, Chappell, or any other place, to sing or say Common and open prayer, or to minister the Sacraments, or any of them, in such manner and forme as is mentioned in the said Booke: that then euery such person being thereof lawfully conuicted in forme aboue said, shall forfeit to the Queene our Soueraigne Lady, her Heires and Successours, for the first offence an hundred markes. And if any person or persons, being once conuict of any such offence, eftsones offend against any of the last recited offences, and shall in forme aforesaid bee thereof lawfully conuict: that then the same person so offending and conuict, shall for the second offence forfeit to the Queene our Soueraigne Lady, her Heires and Successours, foure hundred markes. And if any person, after hee in forme aforesaid, shall haue beene twice conuict of any offence concerning any of the last recited offences, shall offend the third time, and bee thereof in forme aboue said lawfully conuict: that then euery person so offending and conuict, shall for his third offence, forfeit to our Soueraigne Lady the Queene, all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shall bee conuict in forme aforesaid, doe not pay the summe to bee paid by vertue of his conuiction, in such manner and forme as the same ought to bee payd within sixe weekes next after his conuiction: that then euery

person so conuict, & so not paying the same, shall for the same first offer, in stead of the said summe, suffer imprisonment by the space of sixe monethes, without bayle or mainepryse. And if any person or persons, that for his second offence concerning the premisses, shall be conuict in forme aforesaid, doe not pay the said summe to be paid by vertue of his conuiction and this estatute, in such manner and forme as the same ought bee payed, within sixe weekes next after this said second conuiction that then euery person so conuicted and not paying the same, shall for the same second offence, in the stead of the said summe, suffer imprisonment during twelue monethes, without bayle or mainepryse. And that from and after the said Feast of the Natiuitie of Saint Iohn Baptist next comming, all and euery person and persons inhabiting within this Realme, or any other the Queenes Maiesties Dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to be absent, endeauour themselues to resort to their parish Church or Chappell accustomed, or vpon reasonable let thereof, to some vsuall place where Common prayer and such seruice of God shall bee used in such time of let, vpon euery Sunday, and other dayes ordained and vsed to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common prayer, preachings, or other Seruice of God there to bee vsed and ministred, vpon paine of punishment by the Censures of the Church: and also vpon paine that euery person so offending, shall forfeit for euery such offence twelue pence, to be leuied by the Churchwardens of the Parish, where such offence shall bee don, to the vse of the poore of the same Parish, of the goods, lands, and tenements of such offendour, by way of distresse. And for due execution hereof, the Queenes most excellent Maiestie, the Lords Temporall, and all the Commons in this present Parliament assembled, doeth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeauour themselues to the vttermost of their knowledges, that the due and true execution hereof, may be had throughout their Dioceese and charges, as they will answere before God, for such euils and plagues wherewith Almighty God may iustly punish his people for neglecting his good and wholesome Law. And for the authoritie in this behalfe, bee it further enacted by the authoritie aforesaid, that all and singular the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiasticall iurisdiction, as well in place exempt, as not exempt, within their Dioceese, shall haue full power and authoritie by this Act, to reforme, correct, and punish by censures of the Church, all and singular persons, which shall offend within any their iurisdictions or Dioceese, after the said Feast of the Natiuitie of Saint Iohn Baptist next comming, against this Act and Statute: any other Law, Statute, Priuiledge, Libertie, or Prouision heretofore made, had, or suffered to the contrary, notwithstanding.

And

And it is ordained and enacted by the authority aforesaid, that all and euery Iustice of Oyer & Determiner, or Iustices of Assise, shall haue full power and authority in euery of their open and generall Sessions, to enquire, heare, and determine, all, and all maner of offences that shalbe committed or done contrary to any article contained in this present Act, within the limits of the Commission to them directed, and to make Processe for the execution of the same, as they may doe against any person being indicted before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop and Bishop, shall & may at all time and times at his liberty and pleasure, ioyne and associate himselfe, by vertue of this Act, to the said Iustices of Oyer and Determiner, or to the said Iustices of Assise, at euery of the said open and generall Sessions to be holden in any place within his Dioceese, for, and to the enquiry, hearing, and determining of the offences aforesaid.

Prouided also, and be it enacted by the authority aforesaid, That the bookes concerning the said seruice, shall at the costes and charges of the Parishioners of euery Parish and Cathedrall Church, be attained, and gotten before the said Feast of the Natiuity of Saint Iohn Baptist next following: and that all such Parishes and Cathedrall Churches, or other places where the said Bookes shall be attained and gotten, before the said Feast of the Natiuity of S. Iohn Baptist, shall within three weekes next after the said Bookes so attained and gotten, vse the said Seruice, and put the same in vse according to this Act.

And be it further enacted by the authority aforesaid, that no person or persons shal be at any time hereafter impeached, or otherwise molested, of or for any of the offences aboue mentioned, hereafter to be committed or done contrary to this Act, vnlesse he or they so offending, be thereof indicted at the next generall Sessions to be holden before any such Iustices of Oyer and Determiner, or Iustices of Assise, next after any offence committed or done, contrary to the tenor of this Act.

Prouided alwayes, and be it ordained and enacted by the authority aforesaid, that all and singular Lords of the Parliament, for the third offence aboue mentioned, shall be tried by their Peeres.

Prouided also, and be it ordained and enacted by the authority aforesaid, that the Maior of London, and all other Maiors, Bayliffes, and other head officers of all and singular Cities, Boroughs, and Townes Corporate within this Realme, Wales, and the Marches of the same, to the which Iustices of Assise doe not commonly repaire, shall haue full power and authority by vertue of this Act, to enquire, heare, and determine the offences abouesaid, and euery of them, yeerely within fifteen dayes after the Feasts of Easter, and S. Michael the Archangel, in like manner and forme, as Iustices of Assise, and Oyer and Determiner may do.

Prouided alwayes, and be it ordained and enacted by the authority a-

foꝛeſaid, That all and ſingular Archbiſhops and Biſhops, and euery of their Chancelloꝛs, Commiſſaries, Archdeacons, and other Oꝛdinaries, hauing any peculiar Eccleſiaſticall iuriſdiction, ſhall haue full powꝛer and authoꝛity by vertue of this Act, aſwell to enquire in their Viſitation, Synods, oꝛ elſewhere within their iuriſdiction, at any other time and place, to take accuſations, and inſoꝛmations of all and euery the things aboue mentioned, done, committed, oꝛ perpetrated within the limits of their iuriſdiction and authoꝛitie, and to puniſh the ſame by admonition, excommunication, ſequeſtration, oꝛ depꝛiuation, oꝛ other Cenſures and Pꝛoceſſes, in like foꝛme as heretofoꝛe hath beene vſed in like caſes by the Queenes Eccleſiaſticall Lawes.

Pꝛouided alwayes, and be it enacted, that whatſoeuer perſon offending in the pꝛemiſſes, ſhall foꝛ the firſt offence receiue puniſhment of the Oꝛdinary, hauing a teſtimoniall thereof vnder the ſaid Oꝛdinaries ſeale, ſhall not foꝛ the ſame offence eftſoones bee conuicted befoꝛe the Juſtices: and likewiſe receiuing foꝛ the ſaid firſt offence puniſhment by the Juſtices, he ſhall not foꝛ the ſame offence eftſoones receiue puniſhment of the Oꝛdinarie: any thing contained in this Act to the contrary notwithſtanding.

Pꝛouided alwayes, & be it enacted, that ſuch oꝛnaments of the Church, and of the Miniſters thereof, ſhalbe retained, and be in vſe, as was in this Church of England, by the authoꝛitie of Parliament in the ſecond yeere of the reigne of King Edward the ſixt, vntill other oꝛder ſhall bee therein taken by authoꝛity of the Queenes Maieſty, with the aduice of her Commiſſioners, appointed and authoꝛized vnder the great Seale of England, foꝛ cauſes Eccleſiaſticall, oꝛ of the Metropolitane of this Realme. And alſo that if there ſhall happen any contempt oꝛ irreuerence to be vſed in the Ceremonies oꝛ Rites of the Church, by the miſuſing of the Oꝛders appointed in this Booke: the Queenes Maieſty may by the like aduice of the ſaid Commiſſioners, oꝛ Metropolitane, oꝛdaine and publiſh ſuch further Ceremonies oꝛ Rites, as may be moſt foꝛ the aduancement of Gods glozy the edifying of his Church, and the due reuerence of Chꝛiſts holy myſteries and Sacraments.

And bee it further enacted by the authoꝛity afoꝛeſaid, that all Lawes, Statutes, and Oꝛdinances, wherein, oꝛ whereby any other ſeruice, adminiſtration of Sacraments, oꝛ Common pꝛayer is limited, eſtabliſhed, oꝛ ſet foꝛth to be vſed within this Realme, oꝛ any other the Queenes Dominions and Countries, ſhall from hencefoozth vtterly be void, and of none effect.

¶ By

¶ By the King.

¶ A Proclamation for the authorizing of an vniformitie of the Booke of Common prayer to be vſed throughout the Realme.

ALthough it cannot bee vnknowen to Our Subiects by the former Declarations Wee haue published, what Our purpoſes and proceedings haue been in matters of Religion ſince Our comming to this Crowne: Yet the ſame being now by Us reduced to a ſetled Forme, Wee haue occaſion to repeat ſomewhat of that which hath paſſed: And now at Our very firſt entry into the Realme, being entertained and importuned with informations of ſundry Miniſters, complaining of the errours and imperfections of the Church here, aſwel in matter of Doctrine, as of Diſcipline: Although we had no reaſon to preſume that things were ſo farre amiſſe, as was pretended, becauſe we had ſeen the Kingdome vnder that Forme of Religion which by Law was eſtabliſhed in the dayes of the late Queene of famous memory, bleſſed with a Peace and Proſperity, both extraordinarie and of many yeeres continuance (a ſtrong euidence that

God was therewith well pleased,) Yet because the importunity of the Complainers was great, their affirmations vehement, and the zeale wherewith the same did seeme to be accompanied, very specious: We were mooued thereby to make it Our occasion to discharge that duety which is the chiefest of all Kingly dueties, That is, to settle the affaires of Religion, and the Seruice of God before their owne. Which while wee were in hand to doe, as the contagion of the sicknesse reigning in Our City of London, and other places, would permit an assembly of persons meete for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our intents then euer Wee gaue them cause to doe, and transported with humor, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they vsed Formes of publike seruing of God not here allowed, held Assemblies without Authority, and did other things, carying a very apparent shew of Sedition, more then of Zeale: whom Wee restrained by a former Proclamation in the moneth of October last, and gaue intimation of the Conference We intended to be had with as much speed as conueniently could be, for the ordering of those things of the Church, which accordingly followed in the moneth of January last at Our Honour of Hampton Court, where before Our Selfe, and Our Priuie Councell, were assembled many of the graueſt Bishops and Prelates of the Realme, and many other learned men, aswel of those that are conformable to the State of the Church established, as of those that dissented. Among whom, What Our paines were, What Our patience in hearing and replying, and what the indifferencie and vprightnesse of Our Judgement in determining, We leaue to the report of those who heard the same, contenting Our Selfe with the Sincerity of our owne heart therein. But Wee cannot conceale, that the successe of that Conference was such as happeneth to many other things, which mouing great expectatiō before they be entred into, in their issue produce small effects. For Wee found mighty and vehement Informations, supported with so weake and slender proofes, as it appeareth vnto Us

and

and Our Counsell, that there was no cause why any change should haue been at all in that which was most impugned, the Booke of Common prayer, containing the forme of the publike Seruice of God here established, neither in the doctrine which appeared to be sincere, nor in the Formes and Rites which were iustified out of the practice of the Primitiue Church. Notwithstanding, We thought meet, with consent of the Bishops, and other learned men there present, That some small things might rather be explaned then changed, not that the same might not very well haue been borne with by men who would haue made a reasonable construction of them: but for that in a matter concerning the Seruice of God We were nice, or rather iealous, that the publike forme thereof should be free, not onely from blame, but from suspicion, so as neither the common Aduersary should haue aduantage to wrest ought therin contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cauill against it: And for that purpose gaue foorth Our Commission vnder Our great Seale of England to the Archbishop of Canterbury and others, according to the Forme which the Lawes of this Realme in like case prescribe to bee vsed, to make the said Explanation, and to cause the whole Booke of Common prayer, with the same Explanations, to be newly printed. Which being now done, and established anew after so serious a deliberation, although We doubt not, but all Our Subiects, both Ministers and others, will receiue the same with such reuerence as appertaineth, and conforme themselues thereunto, euery man in that which him concerneth: Yet haue Wee thought it necessary, to make knowne by Proclamation Our authorizing of the same, And to require and enioyne all men, aswell Ecclesiasticall as Temporall, to conforme themselues vnto it, and to the practice thereof, as the onely publique forme of seruing God, established and allowed to be in this Realme. And the rather, for that all the learned men, who were there present, aswell of ỹ Bishops as others, promised their conformity in the practice of it, onely making suit to Vs, that some few might be borne with for a time.

wherefore wee require all Archbishops, Bishops, and all other publike Ministers, aswell Ecclesiasticall as Ciuill, to do their duties incausing the same to be obeyed, & in punishing the offenders according to the Lawes of the Realme heretofore established, for the authorizing of the said Booke of Common prayer. And wee thinke it also necessary, that the said Archbishops, and Bishops, doe each of them in his Prouince and Diocesse take order, That euery Parish do procure to themselues, within such time as they shall thinke good to limit, one of the said Bookes so explained. And last of all, wee doe admonish all men, that hereafter they shall not expect, nor attempt any further alteration in the Common & Publique forme of Gods Seruice, from this which is now established, for that neither will We giue way to any to presume, that Our own Iudgement hauing determined in a matter of this weight, shall be swayed to alteration by the friuolous suggestions of any light spirit: neither are Wee ignorant of the inconueniences that doe arise in gouernment, by admitting innouation in things once setled by mature deliberation: And how necessary it is to vse constancie in the vpholding of the publique determinations of States, for that such is the vnquietnesse and vnstedfastnesse of some dispositions, affecting euery yeere new formes of things, as if they should bee followed in their vnconstancie, would make all actions of States ridiculous and contemptible: whereas the stedfast maintaining of things by good aduice established, is the weale of all Commonwealths.

Giuen at Our Palace of Westminster, the fift day of March, in the first yeare of Our Reigne of England, France and Ireland, and of Scotland the seuen and thirtieth.

God saue the King.

¶ THE

¶ THE PREFACE.

THere was neuer any thing by the wit of man ſo well deuiſed, or ſo ſure eſtabliſhed, which in continuance of time hath not beene corrupted: as among other things, it may plainely appeare by the Common Prayers in the Church, commonly called Diuine Seruice. The firſt originall and ground whereof, if a man would ſearch out by the ancient Fathers, hee ſhall finde that the ſame was not ordained but of a good purpoſe, and for a great aduancement of godlineſſe. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhould be read ouer once euery yeere, intending thereby that the Clergy, and eſpecially ſuch as were Miniſters of the Congregation, ſhould (by often reading and meditation of Gods word) be ſtirred vp to godlineſſe themſelues, and be more able to exhort others by wholeſome doctrine, and to confute them that were aduerſaries to the trueth. And further that the people (by dayly hearing of holy Scripture read in the Church) ſhould continually profit more and more in the knowledge of God, and be the more enflamed with the loue of his true Religion. But theſe many yeeres paſſed, this godly and decent order of the ancient Fathers hath been ſo altered, broken and neglected, by planting in vncertaine Stories, Legends, Reſponds, Verſes, vaine repetitions, Commemorations, and Synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the reſt were vnread. And in this ſort the booke of Eſai was begun in Aduent, and the booke of Geneſis in Septuageſima: but they were onely begun, and neuer read through. After like ſort were other bookes of holy Scripture vſed. And moreouer, whereas Saint Paul would haue ſuch language ſpoken to the people in the Church, as they might vnderſtand, and haue profit by hearing the ſame: the ſeruice in this Church of England theſe many yeeres, hath been read in Latine to the people, which they vnderſtand not: ſo that they haue heard with their eares onely, and their heart, ſpirit, and minde haue not beene edified thereby. And furthermore, notwithſtanding that the ancient Fathers haue diuided the Pſalmes into ſeuen portions, whereof euery one was called a Nocturne: now of late time a few of them haue been dayly ſaid, and oft repeated, and the reſt vtterly omitted. Moreouer, the number and hardneſſe of the rules called the Pie, and the manifold changings of the Seruice, was the cauſe, that to turne the booke onely was ſo hard and intricate a matter, that many times there was more buſineſſe to finde out what ſhould be read, then to read it when it was found out.

Theſe

The Preface.

Theſe inconueniences therefore conſidered, here is ſet foorth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter, here is drawen out a Kalender for that purpoſe, which is plaine & eaſie to be vnderſtood, wherein (ſo much as may be) the reading of the holy Scripture is ſo ſet foorth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthemes, Reſponds, Inuitatories, and ſuch like things as did breake the continuall courſe of the reading of the Scripture. Yet becauſe there is no remedy, but that of neceſſitie there muſt be ſome rules. therefore certaine rules are ſet foorth, which as they be few in number, ſo they bee plaine and eaſie to be vnderſtood. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the mind and purpoſe of the old Fathers, and a great deale more profitable and commodious then that which of late was vſed. It is more profitable, becauſe here are left out many things, whereof ſome be vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the ſame, and that in ſuch a language and order, as is moſt eaſie and plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the plainneſſe of the order, and for that the rules be few and eaſie. Furthermore, by this order the Curates ſhall need none other bookes for their publike ſeruice, but this booke and the Bible. By the meanes whereof, the people ſhall not be at ſo great charges for bookes, as in times paſt they haue been.

And where heretofore there hath been great diuerſitie in ſaying, and ſinging in Churches within this Realme, ſome following Salisbury vſe, ſome Hereford vſe, and ſome the vſe of Bangor, ſome of Yorke, ſome of Lincolne: Now from henceforth all the whole Realme ſhall haue but one vſe. And if any will iudge this way more painefull, becauſe that all things muſt be read vpon the booke; whereas before by the reaſon of ſo often repetition they could ſay many things by heart: if thoſe men wil weigh their labour, with the profit and knowledge which daily they ſhall obtaine by reading vpon the Booke, they will not refuſe the paine, in conſideration of the great profit that ſhall enſue thereof.

And foraſmuch as nothing can almoſt be ſo plainely ſet foorth, but doubts may ariſe in the vſe and practiſing of the ſame: to appeaſe all ſuch diuerſity (if any ariſe) and for the reſolution of all doubts concerning the manner how to vnderſtand, doe, and execute the things contained in this Booke: The parties that ſo doubt, or diuerſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame, ſo that the ſame order be not contrary to any thing contained in this Booke. And if the Biſhop of the Dioceſſe be in doubt, then hee may ſend for the reſolution thereof vnto the Archbiſhop.

Though

THough it be appointed in the afore-written Preface, that all things ſhall be read and ſung in the Church in the Engliſh tongue, to the end that the Congregation may be thereby edified: yet it is not meant, but when men ſay Morning and Euening prayer priuately, they may ſay the ſame in any language that they themſelues doe vnderſtand.

And all Prieſts and Deacons ſhall bee bound to ſay dayly the Morning and Euening prayer, either priuately or openly, except they be let by Preaching, ſtudying of Diuinity, or ſome other vrgent cauſe.

And the Curate that miniſtreth in euery Pariſh-Church or Chappell, being at home, and not being otherwiſe reaſonably letted, ſhall ſay the ſame in the Pariſh-Church or Chappell where he miniſtreth, and ſhall toll a Bell thereto, a conuenient time before he begin, that ſuch as be diſpoſed, may come to heare Gods Word, and to pray with him.

¶ Of

¶ Of Ceremonies why some be abolished, and some retained.

OF such Ceremonies as be used in the Church, and haue had their beginning by the institution of man: some at the first were of godly intent and purpose deuised, & yet at length turned to vanity and superstition: some entred into the Church by vndiscreet deuotion, and such a zeale as was without knowledge, & for because they were winked at in the beginning, they grew daily to more and more abuses, which not onely for their vnprofitablenesse, but also because they haue much blinded the people, and obscured the glory of God, are worthy to be cut away and cleane reiected. Other there be, which although they haue been deuised by man, yet it is thought good to reserue them still, aswell for a decent order in the Church (for the which they were first deuised) as because they pertaine to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony, in it selfe considered, is but a small thing, yet the wilfull and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all things be done among you, saith S. Paul, in a seemly and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are so diuers that some thinke it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their old customes, and againe on the other side, some be so newfangled, that they would innouate all things, and so despise the old, that nothing can like them but that is new: it was thought expedient, not so much to haue respect how to please and satisfie either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfie, here be certaine causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excesse and multitude of them hath so increased in these latter dayes, that the burthen of them was intolerable, whereof S. Augustine in his time complained, that they were growen to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Iewes. And he counselled that such yoke and burthen should be taken away, as time would serue quietly to doe it.

But

But what would Saint Augustine haue said, if he had seene the Ceremonies of late dayes vsed among vs: wherunto the multitude vsed in his time was not to be compared? This our excessiue multitude of Ceremonies was so great, and many of them so darke, that they did more confound and darken, then declare and set forth Christs benefits vnto vs.

And besides this, Christs Gospel is not a ceremoniall law (as much of Moses law was) but it is a Religion to serue God; not in bondage of the figure or shadow, but in the freedom of the spirit, being content only with those Ceremonies which doe serue to a decent order, and godly discipline, and such as be apt to stirre vp the dull minde of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certaine Ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peraduenture will bee offended, for that some of the old Ceremonies are retained still: if they consider, that without some Ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceiue iust cause to reforme their iudgements. And if they thinke much that any of the old doe remaine, and would rather haue all deuised anew: then such men granting some Ceremonies conuenient to be had, surely where the old may be well vsed, there they cannot reasonably reproue the old, onely for their age, without bewraying of their owne folly. For in such a case they ought rather to haue reuerence vnto them for their antiquity, if they will declare themselues to be more studious of vnity and concord, then of innouations and newfanglenes, which (as much as may be, with the true setting forth of Christs Religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the Ceremonies reserued to bee offended. For as those be taken away which were most abused, and did burden mens consciences without any cause: so the other that remaine are retained for a discipline and order, which (vpon iust causes) may be altered and changed, and therfore are not to be esteemed equall with Gods Law. And moreouer, they be neither darke nor dumb Ceremonies, but are so set forth that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, should be abused as other haue beene. And in these our doings we condemne no other Nations, nor prescribe any thing, but to our owne people onely. For we thinke it conuenient, that euery countrey should vse such Ceremonies, as they shall thinke best to the setting foorth of Gods honour and glory, and to the reducing of the people to a most perfect and godly liuing, without errour or superstition: And that they should put away other things, which from time to time they perceiue to bee most abused, as in mens ordinances it often chanceth diuersly, in diuers Countreys.

¶ The

¶ The Table and Kalender expreſsing the order of Pſalmes to be ſaid at Morning and Euening prayer throughout the yeere, except certaine Proper Feaſts, as the Rules *following more plainely declare.*

THE Pſalter ſhall bee read thorow once euery Moneth. And becauſe that ſome Moneths be longer then ſome other be, it is thought good to make them euen by this meanes.

To euery Moneth ſhall bee appointed (as concerning this purpoſe) iuſt xxx dayes.

And becauſe Ianuary and March haue one day aboue the ſaid number, and February which is placed betweene them both, hath onely xxviij. dayes; February ſhall borrow of either of the Moneths (of Ianuary and March) one day: And ſo the Pſalter which ſhall bee read in February, muſt begin at the laſt day of Ianuary, and end the firſt day of March.

And whereas May, Iuly, Auguſt, October, and December, haue xxxj. dayes apiece; It is ordered that the Pſalmes ſhall be read the laſt day of the ſaid Moneths which were read the day before, ſo that the Pſalter may begin againe the firſt day of the next Moneth enſuing.

Now to know what Pſalmes ſhall bee read euery day: Looke in the Kalender the number that is appointed for the Pſalmes, and then finde the ſame number in this Table, and vpon that number you ſhall ſee what Pſalmes ſhall be ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is diuided into xxij. portions, and is ouer long to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſaid portions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to be noted, that in this Table, and in all other parts of the Seruice where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviij. Pſalme (following the diuiſion of the Hebrewes) doth varie in numbers from the common Latine Tranſlation.

¶ The

¶ The order how the reſt of holy Scripture (beſide the Pſalter) is appointed *to bee read.*

THe old Teſtament is appointed for the firſt Leſſons at Morning and Euening prayer, and ſhall be read thorow euery yeere once, except certaine Books and Chapters which be leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhall be read ouer orderly euery yeere thrice, beſides the Epiſtles and Goſpels: except the Apocalypſe, out of the which there be onely certaine Leſſons appointed vpon diuers proper Feaſts.

And to know what Leſſons ſhall be read euery day, find the day of the Moneth in the Kalender following, and there ye ſhall perceiue the books & chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to be noted, that whenſoeuer there be any proper Pſalms or Leſſons appointed for the Sundaies, or for any Feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhall be omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhall ſerue all the week after, except there fall ſome Feaſt that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiij. day of February, ſhall be read againe the day following, except it be Sunday, which hath proper Leſſons of the Old Teſtament, appointed in the Table, ſeruing to that purpoſe.

Alſo whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there ye muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how far ſhall be read, there ſhall you read to the end of the Chapter.

Item ſo oft as the firſt Chapter of Saint Matthew is read either for Leſſon or Goſpel, ye ſhall begin the ſame at (**The birth of Jeſus Chriſt was on this wiſe, &c.**) And the third Chapter of Saint Lukes Goſpel, ſhall be read vnto, **So that he was ſuppoſed to be the ſonne of Joſeph, &c.**

¶ Proper

¶ Proper Leſſons to be read for the firſt Leſſons both at Morning and Euening prayer on the Sundayes throughout the whole yeere, and for ſome alſo the ſecond Leſſons.

	Mattens.	Euenſong.
SVndayes of Aduent.		
The firſt.	Eſai.i.	Eſai.ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundaies after Chriſtmas		
The firſt.	xxxvii	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The firſt.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuageſima.	Gene.i.	Gene.ii.
Sexageſima.	iii	vi
Quinquageſima.	ix	xii

	Mattens.	Euenſong.
Lent.		
Firſt Sunday	Gene.xix.	Gene.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii	Exod.v.
vi	ix.	x
Eaſter day.		
i.Leſſon.	Exod.xii.	Exod.xiiii
ii.Leſſon.	Rom.vi.	Acts ii.
¶ Sundayes after Eaſter.		
The firſt.	Num.xvi	Num.xxii
ii	xxiii	xxv
iii	Deut.iiii	Deut.v
iiii	vi	vii
v	viii	ix
Sunday after Aſcenſion day.	Deut.xii.	Deut.xiii
Whitſunday.		
i.Leſſon.	Deut.xvi	Wiſed. i.
ii.Leſſon.	Acts.x. Then Peter opened his mouth, &c.	Acts xix. It fortuned that while Apollo was at Corinth, &c. (vnto) After theſe things.

Trinity Sunday	Mattens.	Euensong.
i. Lesson.	Gen. xviii.	Iosua. i.
ii. Lesson.	Mat. iii.	

Sundayes after Trinity.

	Mattens.	Euensong.
First	Iosua x.	Iosua xxiii.
ii	Iudg. iiii.	Iudg. v.
iii	i. Sam. ii.	i. Sam. iii.
iiii	xii	xiii
v	xv	xvii
vi	ii. Sam. xii.	ii. Sam. xxi.
vii	xxii.	xxiiii
viii	i. King. xiii.	i. King. xvii.
ix	xviii	xix
x	xxi	xxii
xi	ii. Kings v.	ii. King. ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem. v.	Jerem. xxii.
xv	xxxv	xxxvi
xvi	Ezech. ii.	Ezech. xiiii.
xvii	xvi.	xviii
xviii	xx.	xxiiii
xix	Dan. iii.	Daniel vi.
xx	Joel. ii.	Mic. vi.

Sundayes after Trinity.	Mattens.	Euensong.
xxi	Abac. ii.	Prouerb. i.
xxii	Prouerb. ii.	Prouerb. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

Proper Lessons for Holy dayes.

	Mattens.	Euensong.
S. Andrew.	Prouerb. xx.	Prou. xxi.
S. Thomas the Apostle.	xxiii.	xxiiii.
Christmas day.		
i. Lesson.	Esay ix.	Esai. vii. Moreouer ye Lord spake once &c.
ii. Lesson.	Luke ii. (vnto) Good will towards men.	Titus iii. The kindnes and loue, &c. (vnto) foolish
S. Steuen.		
i. Lesson	Prou. xxviii.	Eccle. iiii.
ii. Lesson.	Acts vi. & vii. And Steuen ful of faith & power, &c. (vnto) And when forty yeeres, &c.	Acts vii. And whē xl. yeres were expired there appeared vnto Moses, &c. (vnto) But hee being ful of, &c.

	Mattens.	Euensong.
S.Iohn.		
i.Lesson.	Eccles.v.	Eccles.vi.
ii.Lesson.	Apocal.i.	Apoc.xxii.
Innocents day.	Jerem.xxxi. (vnto) Moreouer I heard Ephraim.	Wisedome.i.
Circumcision.		
i.Lesson.	Genesis xvii.	Deu.x.(vnto) And now Is.
ii.Lesson.	Roman.ii.	Colos.ii.
Epiphanie.		
i.Lesson.	Esay xl.	Esay xlix.
ii.Lesson.	Luk.iii(vnto) Being as was suppo- sed the sonne of Joseph.	Joh.ii.(vnto) After this hee went to Ca- pernaum.
Conuersion of S. Paul.		
i.Lesson.	Wisedome v.	Wisdome vi.
ii.Lesson.	Acts xxii (vn- to) They heard him.	Acts xxvi.
Purification of the Virgin Mary.	Wisdome ix.	Wisdome xii.
S.Matthias.	Wisdome xix.	Eccle.i.
Annunciation of our Lady.	Eccle.ii.	Eccle.iii.
Wednesday a- fore Easter.	Osee xiii.	Osee.xiiii.
Thursday a- fore Easter.	Dan.ix.	Jerem.xxxi.
Good Friday.	Gene.xxii.	Esay liii.
Easter Euen.	Zacha.ix.	Exod.xiii.

	Mattens.	Euensong.
Munday in Easter weeke.		
i.Lesson.	Exod.xvi.	Exod.xvii.
ii.Lesson.	Mat.xxviii.	Acts.iii.
Tuesday in Easter weeke.		
i.Lesson.	Exod. xx.	Exod. xxxii.
ii.Lesson.	Luke 24. vnto And behold, two of them.	i.Cor.xv.
S.Marke.	Eccle.iiii.	Eccles. v.
Philip and Iacob.	Eccle.vii.	Eccles.ix.
Ascension day.	Deut.x.	ii.king.ii.
Munday in Whitsun weeke.		
i.Lesson.	Gen.xi.(vnto) These are the generations of Shem.	Num.xi. Ga- ther vnto me 70.men, &c. (vnto) Moses gate him into the, &c.
ii.Lesson.	i.Cor.xii.	
Tuesday in Whitsun- weeke.	i.Sam.xix. Dauid came to Samuel to Rama, &c.	Deut.xxx.
S.Barnabe.		
i.Lesson.	Eccle.x.	Eccle.xii.
ii.Lesson	Acts.xiiii.	Act.xv.(vnto) After certain dayes.
S Iohn Baptist		
i.Lesson.	Mala.iii.	Mala.iiii.
ii.Lesson.	Matth.xiii.	Matth.xiiii. (vnto) When Jesus heard.

	Mattens.	Euenſong.
S.Peter.		
i.Leſſon.	Eccluſ.xb.	Eccluſ.xix.
ii.Leſſon.	Actes iii.	Actes iiii.
S.Iames.	Eccluſ.xxi.	Eccluſ.xxii.
S.Bartholomew.	xxb.	xxix.
S. Matthew.	Eccluſ.xxxb.	Eccluſ.38.
S.Michael.	xxxix.	xliiii.
S.Luke.	Eccluſ.li.	Job i.

	Mattens.	Euenſong
Simon & Iude.	Job 24.25.	xlii.
All Saints.		
i.Leſſon.	Wiſdome 3. (vnto) wherefore bleſſed is the barren.	Wiſedome v. vnto, He ſhall take to, &c.
ii.Leſſon.	Hebr. xi. xii. Saints by faith, (vnto) If ye indure chaſtening.	Apocal. 19. (vnto) And I ſaw an Angel ſtand.

¶ Proper Pſalmes on certaine dayes.

		‖¶ Mattens.	‖¶ Euenſong.
¶ Chriſtmas day.	Pſalmes.	xix. xlb. lxxxb.	Pſalmes. lxxxix. cx.cxxxii.
¶ Eaſter day.	Pſalmes.	ii. lvii. Cxi.	Pſalmes. Cxiii. Cxiiii. Cxviii.
¶ Aſcenſion day.	Pſalmes.	viii xb xxi.	Pſalmes. xxiiii. lxviii. Cviii.
¶ Whitſnnday.	Pſalmes.	xlviii. lxvii.	Pſalmes. Ciiii. Cxlb.

¶ The

¶ The Table for the order of the Psalmes

to be said at Morning and Euening Prayer.

Dayes of the Moneth.	¶ Psalmes for Morning Prayer.	¶ Psalmes for Euening Prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	xix.xx.xxi.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
6	xxx.xxxi.	xxxii.xxxiii.xxxiiii. *
7	xxxv.xxxvi.	xxxvii.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliiii.xlv.xlvi. *	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv. *
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx.
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii	lxxviii.
16	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
17	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii,xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix. *
23	cx.cxi.cxii.cxiii. *	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde iiii.
25	Inde v.	Inde iiii.
26	Inde v.	Inde iiii. (cxxxi.
27	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv	cxxvi.cxxvii.cxxviii.cxxix.cxxx.
28	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
29	cxxxix.cxl.cxli.	cxlii.cxliij.
30	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

¶ An

¶ An Almanacke for xxxix. yeeres.

The yeere of our Lord.	The golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation Sunday.	Ascension day.	Whitsun-day.	Aduent Sunday.
1632	xviii	A G	29. Ianu.	15.	1.	vi	v	xv	2. Decem.
1633	xix	F	17. Febr.	6 March.	21.	xxvi	xxx	9. June	i
1634	i	E	2. Febru.	19. Febru.	6.	xi	xv	25. Maii	30. Nou.
1635	ii	D	25. Ianu.	11. Febru.	March 29	iii	vii	xvii	xxix
1636	iii	C B	14. Febru.	2. March	Aprll. 17.	xxii	xxvi	5. June	xxvii
1637	iiii	A	5.	22. Febru.	9.	xiiii	xviii	28. Maii	3. Decem.
1638	v	G	21. Ianu.	7.	25. March	29. Apri	iii	xviii	ii
1639	vi	F	10. Febru.	27.	14. Aprll	19. Mai	xxiii	2. June	i
1640	vii	E D	2.	19.	5.	v	xiiii	24. Maii	29. Nou.
1641	viii	C	21. Febru.	10. March	25.	xxx	3. June	13. June	xxviii
1642	ix	B	6. Febru.	23. Febru.	10.	xv	19. Maii	29. Maii	xxvii
1643	x	A	29. Ianu.	15.	2.	vii	xi	xvi	3. Decem.
1644	xi	G F	18. Febru.	6. March	21.	xxvi	xxx	9. June	i
1645	xii	E	2.	19. Febru.	6.	xi	xv	25. Maii	30. Nou.
1646	xiii	D	25. Ianu.	11.	29. March	iii	vii	xvii	xxix
1647	xiiii	C	14. Febru.	3. March.	18. Aprll	xxiii	xxvii	6. June	xxviii
1648	xv	B A	30. Ianu.	16. Febru.	2.	vii	xi	21. Maii	3. Decem.
1649	xvi	G	21.	7.	25. March	29. Aprll	iii	xiii	ii
1650	xvii	F	10. Febru.	27. Febru.	14. Aprll	19. Mai	xxiii	2. June	i
1651	xviii	E	26. Ianu.	12.	30. March	iiii	viii	18. Mai	30. Nou.
1652	xix	D C	15. Febr.	3. March.	18. Aprll	xxii	xxvii	6. June	xxviii
1653	i	B	6.	23. Febru.	10.	xv	xix	29. Maii	xxvii
1654	ii	A	22. Ianu.	8.	26. March	30. Aprll	iiii	xiiii	3. Decem.
1655	iii	G	11. Febru.	28.	15. Aprll	20. Maii	xxiiii	3. June	ii
1656	iiii	F E	3.	20.	6.	xi	xv	25. Maii	30. Nou.
1657	v	D	25. Ianu.	11.	29. March	iii	vii	xvii	xxix
1658	vi	C	7. Febru.	24.	11. Aprll	xvi	xx	xxx	xxviii
1659	vii	B	31. Ianu.	16.	3.	viii	xii	xxi	xxvii
1660	viii	A G	19. Febr.	7. March	22.	xxvii	xxxi	10. June	2. Decem.
1661	ix	F	10. Febru.	27. Febru.	14.	xix	xxiii	ii	i
1662	x	E	26. Ianu.	12.	30. March	iiii	viii	18. Maii	30. Nou.
1663	xi	D	15. Febru.	4. March.	19. Aprll	xxiiii	xxviii	7. June	xxix
1664	xii	C B	7. Febru.	24. Febru.	10	xv	xix	29. Maii	xxvii
1665	xiii	A	22. Ianu.	8.	26. March	30. Aprll	iiii	xiiii	3. Decem.
1666	xiiii	G	11. Febr.	28.	15. Aprll	20. Maii	xxiiii	3. June	ii
1667	xv	F	3. Febru.	20.	7.	xii	xvi	26. Maii	i
1668	xvi	E D	19. Ianu.	5.	22. March	26. Aprll	30. Aprll	x	29. Nou.
1669	xvii	C	7. Febru.	24.	11. Aprll.	16. Maii	20. Maii	xxx	xxviii
1670	xviii	B	30. Ianu.	16.	3.	viii	xii	xxii	xxvii

¶ Note that the supputation of the yeare of our Lord in the Church of England, beginneth the 25. day of March, the same day supposed to be the first day vpon which the world was created, and the day when Christ was conceiued in the wombe of the Virgin Mary.

¶ To finde Easter for euer.

The golden number.	A	B	C	D	E	F	G
i	Aprill ix.	x	xi	xii	bi	bii	biii
ii	March 26.	xxbii	xxbiii	xxix	xxx	xxxi	Aprill i
iii	Aprill xbi	xbii	xbiii	xix	xx	xiiii	xb
iiii	Aprill ix	iii	iiii	b	bi	bii	biii
b	March 26.	xxbii	xxbiii	xxix	xxxiii	xxiiii	xxb
bi	Aprill xbi	xbii	xi	xii	xiii	xiiii	xb
bii	Aprill ii	iii	iiii	b	bi	Mar. 31.	Aprill i
biii	Aprill xxiii	xxiiii	xxb	xix	xx	xxi	xxii
ix	Aprill ix	x	xi	xii	xiii	xiiii	biii
x	Aprill ii	iii	Mar. 28.	xxix	xxx	xxxi	Aprill i
xi	Aprill xbi	xbii	xbiii	xix	xx	xxi	xxii
xii	Aprill ix	x	xi	b	bi	bii	biii
xiii	March 26.	xxbii	xxbiii	xxix	xxx	xxxi	xxb
xiiii	Aprill xbi	xbii	xbiii	xix	xiii	xiiii	xb
xb	Aprill ii	iii	iiii	b	bi	bii	biii
xbi	March 26.	xxbii	xxbiii	xxii	xxiii	xxiiii	xxb
xbii	Aprill xbi	x	xi	xii	xiii	xiiii	xb
xbiii	Aprill ii	iii	iiii	b	Mar. 30.	xxxi	Aprill i
xix	Aprill xxiii.	xxiiii	xbiii	xix	xx	xxi	xxii

¶ When yee haue found the Sunday Letter in the vppermost Line, guide your eye downeward from the same, till yee come right ouer against the Prime, and there is shewed both what Moneth, and what day of the Moneth Easter falleth that yeere.

¶ January

¶ Ianuary hath xxxj. dayes.

¶ The Moone hath xxx.

Sunne { riseth / falleth } houre { 8. min. 1 / 3. min. 59. }

						Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon	2. Leſſon.
xix	1	a	Kalend.		Circumciſion.	i	Gen. 17.	Rom. 2.	Deut. x.	Coloſ. 2.
viii	2	b	iiii	No.		ii	Geneſ. 1.	Matt. 1.	Gen. ii.	Rom. i.
	3	c	iii	No.		iii	iii	ii	iiii	ii
xvi	4	d	pꝛid.	No.		iiii	v	i i	vi	iii
	5	e	Nonas.			v	vii	iiii	viii	iiii
	6	f	viii	Id.	Epiphany.	vi	Eſa. lx.	Luke 3.	Iſa. xlix.	John 2.
xiii	7	g	vii	Id.		vii	Gen. 9.	Matt. 5.	Gen. xii	Rom. v.
ii	8	a	vi	Id.	Lucian.	viii	xiii	vi	xiiii	vi
	9	b	v	Id.		ix	xv	vii	xvi	vii
x	10	c	iiii	Id.		x	xvii	viii	xviii	viii
	11	d	iii	Id.		xi	xix	ix	xx	ix
xviii	12	e	pꝛid.	Id.	Sol in Aquario.	xii	xxi	x	xxii	x
vii	13	f	Idus.		Hilarii.	xiii	xxiii	xi	xxiiii	xi
	14	g	xix	kl.	Febꝛuarii.	xiiii	xxv	xii	xxvi	xii
xv	15	a	xviii	kl.		xv	xxvii	xiii	xxviii	xiii
iiii	16	b	xvii	kl.		xvi	xxix	xiiii	xxx	xiiii
	17	c	xvi	kl.		xvii	xxxi	xv	xxxii	xv
xii	18	d	xv	kl.	Pꝛiſca.	xviii	xxxiii	xvi	xxxiiii	xvi
i	19	e	xiiii	kl.		xix	xxxv	xvii	xxxvii	1. Cor. i.
	20	f	xiii	kl.	Fabian.	xx	xxxviii	xviii	xxxix	ii
ix	21	g	xii	kl.	Agnes.	xxi	xl	xix	xli	iii
	22	a	xi	kl.	Vincent.	xxii	xlii	xx	xliii	iiii
xvii	23	b	x	kl.		xxiii	xliiii	xxi	xlv	v
vi	24	c	ix	kl.		xxiiii	xlvi	xxii	xlvii	vi
	25	d	viii	kl.	Conuerſ. Paul.	xxv	Wiſd. v.	Acts 22.	Wiſd. vi	Acts 26.
xiiii	26	e	vii	kl.		xxvi	Gen. 48.	Mat. 23.	Gen. xlix	1. Cor. 7.
iii	27	f	vi	kl.		xxvii	i	xxiiii	Exod. i.	viii
	28	g	v	kl.		xxviii	Exod. 2.	xxv	viii	ix
xii	29	a	iiii	kl.		xxix	iiii	xxvi	v	x
xix	30	b	iii	kl.		xxx	vii	xxvii	viii	xi
vii	31	c	pꝛid.	kl.		i	ix	xxviii	x	xii

¶ February hath xxviij. dayes.

¶ The Moone hath xxx.

Sunne { riseth / falleth } houre { 7. min. 14. / 4. min. 46. }

						Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
							i. Leſſon.	2. Leſſon.	i. Leſſon.	2. Leſſon.
	1	d	Kalend.	Faſt.		ti	Exod. 11.	Acts 1.	Exod. 12	1. Cor. 13.
xvi	2	e	iiii No.	Purific. of Mary.		iii	Wiſd. 9.	ii	Wiſd. 12.	xiiii
	3	f	iii No.	Blaſii.		iiii	Exod. 13.	iii	Exod. 14.	xv
v	4	g	prid. No			v	xv	iiii	xvi	xvi
xiii	5	a	Nonas.			vi	xvii	v	xviii	2. Co. 1.
	6	b	viii Id.	Agathe.		vii	xix	vi	xx	ii
ii	7	c	vii Id.			viii	xxi	vii	xxii	iii
x	8	d	vi Id.			ix	xxiii	viii	xxiiii	iiii
xviii	9	e	v Id.			x	xxvii	ix	xxviii	v
	10	f	iiii Id.			xi	xxviiii	x	Leu. 18.	vi
vii	11	g	iii Id.	Sol in Piſcibus.		xii	Leuit. 19	xi	xx	vii
	12	a	prid. Id			xiii	xxvi	xii	Num. xi	viii
xv	13	b	Idus.			xiiii	Num. 12.	xiii	xiii	ix
	14	c	xvi kl.			xv	xiiii	xiiii	xvi	x
iiii	15	d	xv kl.	Valentine.		xvi	xvii	xv	xx	xi
xii	16	e	xiiii kl.	March.		xvii	xxi	xvi	xxii	xii
i	17	f	xiii kl.			xviii	xxiii	Luk. di. 1	xxiiii	xiii
	18	g	xii kl.			xix	xxv	di. 1.	xxvii	Galat. 1.
ix	19	a	xi kl.			xx	xxx	ii	xxxi	ii
xvii	20	b	x kl.			xxi	xxxii	iii	xxxv	iii
	21	c	ix kl.			xxii	xxxvi	iiii	Deut. 1.	iiii
	22	d	viii kl.			xxiii	Deut. 2.	v	iii	v
vi	23	e	vii kl.			xxiiii	iiii	vi	v	vi
xiiii	24	f	vi kl.	Faſt.		xxv	Wiſd. 19.	vii	Eccles 1.	Epheſ. 1
iii	25	g	v kl.	S. Matthias.		xxvi	Deut. 6.	viii	Deut. 7.	ii
xi	26	a	iiii kl.			xxvii	viii	ix	ix	iii
	27	b	iii kl.			xxviii	x	x	xi	iiii
xix	28	c	prid. kl.			xxix	xii	xi	xiii	v

¶March hath xxxj.dayes.

¶The Moone hath xxx.

Sunne { riseth / falleth } houre { 4.min.34. / 7.min.26. }

						Pſalmes	¶Morning prayer.		¶Euening. prayer.	
							i.Leſſon.	2.Leſſon.	i.Leſſon.	2.Leſſon.
xix	1	d	Kalend.	Dauid.		xxx	Deut. 16	Luk.12.	Deut. 17	Epheſ.6
viii	2	e	vi No.	Cedde.		i	xviii	xiii	xix	Phil. 1.
	3	f	v No.			ii	xx	xiiii	xxi	ii
xvi	4	g	iiii No.			iii	xxii	xv	xxiiii	iii
v	5	A	iii No.			iiii	xxv	xvi	xxvi	iiii
	6	b	pꝛid.No.			v	xxvii	xvii	xxviii	Col. 1.
xiii	7	c	Nonas.	Perpetue.		vi	xxix	xviii	xxx	ii
ii	8	d	viii Id.			vii	xxxi	xix	xxxii	iii
	9	e	vii Id.			viii	xxxiii	xx	xxxiiii	iiii
x	10	f	vi Id.			ix	Iosua i.	xxi	Iosua 2.	1.Thes.1
	11	g	v Id.	Gregory		x	iii	xxii	iiii	ii
xviii	12	A	iiii Id.	Sol. in Ariet.		xi	v	xxiii	vi	iii
vii	13	b	iii Id.			xii	vii	xxiiii	viii	iiii
	14	c	pꝛid. Id.			xiii	ix	John i.	x	v
xv	15	d	Idus			xiiii	xxiii	ii	xxiiii	2.Thes.1
iiii	16	e	xvii kl.	Aprilis.		xv	Iudg.i.	iii	Iudg.2.	ii
	17	f	xvi kl.			xvi	iii	iiii	iiii	iii
xii	18	g	xv kl.	Edward.		xvii	v	v	vi	1.Tim.i.
i	19	A	xiiii kl.			xviii	vii	vi	viii	ii.iii
	20	b	xiii kl.			xix	ix	vii	x	iiii
ix	21	c	xii kl.	Benedict.		xx	xi	viii	xii	v
	22	d	xi kl.			xxi	xiii	ix	xiiii	vi
xvii	23	e	x kl.			xxii	xv	x	xvi	2.Tim.1
vi	24	f	ix kl.	Fast.		xxiii	xvii	xi	xviii	ii
	25	g	viii kl.	Annun.of Mary.		xxiiii	Eccleſ.2.	xii	Eccleſ.3.	iii
xiiii	26	A	vii kl.			xxv	Iudg. 19	xiii	Iudg.xx.	iiii
iii	27	b	vi kl.	Init.Reg.Carol.		xxvi	xxi	xiiii	Ruth i.	Titus 1.
	28	c	v kl.			xxvii	Ruth.ii.	xv	iii	ii.iii.
xi	29	d	iiii kl.			xxviii	iiii	xvi	i.King.i.	Philem.
	30	e	iii kl.			xxix	1.Sam.2	xvii	iii	Hebr.i.
xix	31	f	pꝛid. kl.			xxx	iiii	xviii	v	ii

¶ April hath xxx. dayes.

¶ The Moone hath xxix.

Sunne { riseth / falleth } houre { 5. min. 16. / 6. min. 44. }

					Pſalmes	¶ Morning prayer.		¶ Euening. prayer.	
						i. Leſſon.	2. Leſſon.	i. Leſſon	2. Leſſon.
viii	1	g	Kalend.		i	i. Sam. 6	Joh. xix.	1. Sa. 7.	Heb. iii
xvi	2	A	iiii No.		ii	viii	ix	ix	iiii
v	3	b	iii No.	Richard.	iii	x	xxi	xi	v
	4	c	pꝛid. No	Ambroſe.	iiii	xii	Acts 1.	xiii	vi
xiii	5	d	Nonas.		v	xiiii	ii	xv	vii
ii	6	e	viii Id.		vi	xvi	iii	xvii	viii
	7	f	vii Id.		vii	xviii	iiii	xix	ix
	8	g	vi Id.		viii	xx	v	xxi	x
x	9	A	v Id.		ix	xxii	vi	xxiii	xi
xviii	10	b	iiii Id.		x	xxiiii	vii	xxv	xii
vii	11	c	iii Id.	Sol. in Tauro.	xi	xxvi	viii	xxvii	xiii
	12	d	pꝛid. Id		xii	xxviii	ix	xxix	Jam. 1.
xv	13	e	Idus.		xiii	xxx	x	xxxi	ii
iiii	14	f	xviii kl.	Maii.	xiiii	2. Sam. i.	xi	2. Sa. 2.	iii
	15	g	xvii kl.		xv	iii	xii	iiii	iiii
xii	16	A	xvi kl.		xvi	v	xiii	vi	v
i	17	b	xv kl.		xvii	vii	xiiii	viii	i. Pet. i.
	18	c	xiiii kl.		xviii	ix	xv	x	ii
ix	19	d	xiii kl.	Alphage.	xix	xi	xvi	xii	iii
	20	e	xii kl.		xx	xiii	xvii	xiiii	iiii
xvii	21	f	xi kl.		xxi	xv	xviii	xvi	v
vi	22	g	x kl.		xxii	xvii	xix	xviii	2. Pet. i.
	23	A	ix kl.	S. George.	xxiii	xix	xx	xx	ii
xiiii	24	b	viii kl.		xxiiii	xxi	xxi	xxii	iii
iii	25	c	vii kl.	Mark Euang.	xxv	Eccleſ. 4.	xxii	Eccles 5.	i. John i.
	26	d	vi kl.		xxvi	2. Sa. 23	xxiii	2. Sa. 24	ii
xi	27	e	v kl.		xxvii	1. King. i	xxiiii	1. Kin. 2.	iii
	28	f	iiii kl.		xxviii	iii	xxv	iiii	iiii
xix	29	g	iii kl.		xxix	v	xxvi	vi	v
viii	30	A	pꝛid. kl.		xxx	vii	xxvii	viii	2. 3. Joh.

¶ May hath xxxj. dayes.

¶ The Moone hath xxx.

Sunne { riseth / falleth } houre { 4. min. 23. / 7. min. 37. }

					Psalmes	¶ Morning prayer.		¶ Euening prayer.	
						i. Lesson.	2. Lesson.	i. Lesson.	2. Lesson.
	1	b	Kalend.	Philip and Iacob.	i	Eccles. 7.	Acts 8.	Eccles 9.	Iude.
xvi	2	c	vi No.		ii	i. King. 9	xxviii	1. Kin. 10	Rom. 1.
v	3	d	v No.	In. of the Crosse.	iii	xi	Matt. i.	xii	ii
	4	e	iiii No.		iiii	xiii	ii	xiiii	iii
xiii	5	f	iii No.		v	xv	iii	xvi	iiii
ii	6	g	prid. No	Iohn Euang.	vi	xvii	iiii	xviii	v
	7	A	Nonas.		vii	xix	v	xx	vi
x	8	b	viii Id.		viii	xxi	vi	xxii	vii
xviii	9	c	vii Id.		ix	2. King. i	vii	2. Kin. 2.	viii
xvii	10	d	vi Id.		x	iii	viii	iiii	ix
	11	e	v Id.		xi	v	ix	vi	x
	12	f	iiii Id.	Sol in Gemini.	xii	vii	x	viii	xi
xv	13	g	iii Id.		xiii	ix	xi	x	xii
iiii	14	A	pri. Id		xiiii	xi	xii	xii	xiii
	15	b	Idus.		xv	xiii	xiii	xiiii	xiiii
xii	16	c	xvii kl.	Iunii.	xvi	xv	xiiii	xvi	xv
i	17	d	xvi kl.		xvii	xvii	xv	xviii	xvi
	18	e	xv kl.		xviii	xix	xvi	xx	i. Cor. i.
ix	19	f	xiiii kl.	Dunstane.	xix	xxi	xvii	xxii	ii
	20	g	xiii kl.		xx	xxiii	xviii	xxiiii	iii
xvii	21	A	xii kl.		xxi	xxv	xix	Ezra 2.	iiii
vi	22	b	xi kl.		xxii	Ezra iii.	xx	iiii	v
	23	c	x kl.		xxiii	v	xxi	vi	vi
xiiii	24	d	ix kl.		xxiiii	vii	xxii	ix	vii
iii	25	e	viii kl.		xxv	Nehe. i.	xxiii	Nehe. ii.	viii
	26	f	vii kl.	Augustine.	xxvi	iiii	xxiiii	v	ix
ii	27	g	vi kl.		xxvii	vi	xxv	viii	x
	28	A	v kl.		xxviii	ix	xxvi	x	xi
xix	29	b	iiii kl.		xxix	xiii	xxvii	Esther 1.	xii
viii	30	c	iii kl.		xxx	Esther 2.	xxviii	iii	xiii
xvi	31	d	pri. kl.		xxx	iiii	Mark. i.	v	xiiii

¶ Iune hath xxx. dayes.

¶ The Moone hath xxix.

Sunne { riseth / falleth } houre { 3. min. 34 / 8. min. 26. }

						Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
							i. Leſſon.	2. Leſſon.	i. Leſſon.	2. Leſſon.
	1	e	Kalend.			i	Eſther 6.	Mar. 2.	Eſther 7.	1. Cor. 13
	2	f	iiii No.			ii	viii	iii	ix	xvi
xiii	3	g	iii No.	Nichomede.		iii	Job i.	iiii	Job ii	2. Cor. 1.
ii	4	a	pꝛid. No.			iiii	iii	v	iiii	ii
	5	b	Nonas.	Boniface.		v	v	vi	vi	iii
x	6	c	viii Id.			vi	vii	vii	viii	iiii
xviii	7	d	vii Id.			vii	ix	viii	x	v
vii	8	e	vi Id.			viii	xi	ix	xii	vi
	9	f	v Id.			ix	xiii	x	xiiii	vii
	10	g	iiii Id.			x	xv	xi	xvi	viii
xv	11	a	iii Id.	Barnabe.		xi	Eccles. x.	Acts iiii	Eccle. 12.	Acts 15.
iiii	12	b	pꝛid. Id.	Sol in Cancro.		xii	Job 17. 18	Mar. xii.	Job xix.	2. Cor. 9.
	13	c	Idus.	Solſtit. æſtivum.		xiii	xx	xiii	xxi	x
xi	14	d	xviii kl.	Julii.		xiiii	xxii	xiiii	xxiii	xi
i	15	e	xvii kl.			xv	xxiiii. 25.	xv	xxvi. 27.	xii
	16	f	xvi kl.			xvi	xxviii	xvi	xxix	xiii
ix	17	g	xv kl.			xvii	xxx	Luke i.	xxxi	Galat. 1.
	18	a	xiiii kl.			xviii	xxxii	ii	xxxiii	ii
xvii	19	b	xiii kl.			xix	xxxiiii	iii	xxxv	iii
vi	20	c	xii kl.	Edward.		xx	xxxvi	iiii	xxxvii	iiii
	21	d	xi kl.			xxi	xxxviii	v	xxxix	v
xiiii	22	e	x kl.			xxii	xl	vi	xli	vi
ii	23	f	ix kl.	Faſt.		xxiii	xlii	vii	Pꝛou. 1.	Ephe. 1.
	24	g	viii kl.	Iohn Baptiſt.		xxiiii	Mala. iii	Matt. 3.	Mala. 4.	Matt. 14
ii	25	a	vii kl.			xxv	Pꝛou. ii.	Luk. viii	Pꝛou. 3.	Ephe. 2.
	26	b	vi kl.			xxvi	iiii	ix	v	iii
xix	27	c	v kl.			xxvii	vi	x	vii	iiii
	28	d	iiii kl.	Faſt.		xxviii	viii	xi	ix	v
viii	29	e	iii kl.	S. Peter Apoſtle.		xxix	Eccle. 15	Acts iii	Eccle. 19	Acts 4.
xvi	30	f	pꝛid. kl.			xxx	Pꝛo. 10.	Luke xii.	Pꝛou. 11.	Ephe. 6.

¶ Iuly hath xxxj. dayes.

¶ The Moone hath xxx.

Sunne riseth / falleth houre 4.min.34. / 7.min.26.

					Pſalmes	¶ Morning prayer. 1. Leſſon.	¶ Morning prayer. 2. Leſſon.	¶ Euening. prayer. 1. Leſſon.	¶ Euening. prayer. 2. Leſſon.
b	1	g	Kalend.	Viſit. of Mary.	i	Prou. 12	Luk. 13.	Prou. 13.	Phil. 1.
	2	A	vi No.		ii	xiiii	xiiii	xv	ii
xiii	3	b	v No.	Martin.	iii	xvi	xv	xvii	iii
ii	4	c	iiii No.		iiii	xviii	xvi	xix	iiii
	5	d	iii No.		v	xx	xvii	xxi	Col. 1.
x	6	e	prid. No.	Dog dayes.	vi	xxii	xviii	xxiii	ii
xviii	7	f	Nonas.		vii	xxiiii	xix	xxv	iii
v ii	8	g	viii Id.		viii	xxvi	xx	xxvii	iiii
	9	A	vii Id.		ix	xxviii	xxi	xxix	1. Thes. 1
	10	b	vi Id.		x	xxxi	xxii	Eccles. 1.	ii
cv	11	c	v Id.		xi	Eccles. 2.	xxiii	iii	iii
iiii	12	d	iiii Id.	Sol in Leone.	xii	iiii	xxiiii	v	iiii
	13	e	iii Id.		xiii	vi	Iohn i.	vii	v
xi	14	f	prid. Id.		xiiii	viii	ii	ix	2. Thes. 1
i	15	g	Idus.	Swithune.	xv	x	iii	xi	ii
	16	A	xvii kl.	Auguſti.	xvi	xii	iiii	Iere. 1.	iii
ix	17	b	xvi kl.		xvii	Iere. ii	v	iii	1. Tim. i
	18	c	xv kl.		xviii	iiii	vi	v	ii. iii
xvii	19	d	xiiii kl.		xix	vi	vii	vii	iiii
vi	20	e	xiii kl.	Margaret.	xx	viii	viii	ix	v
	21	f	xii kl.		xxi	x	ix	xi	vi
xiiii	22	g	xi kl.	Magdalene.	xxii	xii	x	xiii	2. Tim. 1
iii	23	A	x kl.		xxiii	xiiii	xi	xv	ii
	24	b	ix kl.	Fast.	xxiiii	xvi	xii	xvii	iii
xi	25	c	viii kl.	Iames Apoſtle	xxv	Eccle. 21	xiii	Eccle. 29.	iiii
xix	26	d	vii kl.	Anne.	xxvi	Iere. 18.	xiiii	Iere. 19.	Titus 1.
viii	27	e	vi kl.		xxvii	xx	xv	xxi	ii. iii.
	28	f	v kl.		xxviii	xxii	xvi	xxiii	Philem.
xvi	29	g	iiii kl.		xxix	xxiiii	xvii	xxv	Hebr. i.
	30	A	iii kl.		xxx	xxvi	xviii	xxvii	ii
v	31	b	prid. kl.		xxxi	xxviii	xix	xxix	iii

¶ Auguſt hath xxxj. dayes.

¶ The Moone hath xxx.

Sunne { riſeth / falleth } houre { 4. min. 38 / 7. min. 22. }

						Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
							i. Leſſon.	2. Leſſon.	i. Leſſon.	2. Leſſon.
xiii	1	c	Kalend.	Lammas.		i	Jer. xxx.	Joh. xx.	Jer. xxxi.	Hebr. 4
ii	2	d	iiii No.			ii	xxxii	xxi	xxxiii	v
	3	e	iii No.			iii	xxxiiii	Acts 1.	xxxv	vi
x	4	f	pri. No.			iiii	xxxvi	ii	xxxvii	vii
xviii	5	g	Nonas.			v	xxxviii	iii	xxxix	viii
vii	6	A	viii Id.	Tranſfigurat.		vi	xl	iiii	xli	ix
	7	b	vii Id.	Name of Jeſus.		vii	xlii	v	xliii	x
	8	c	vi Id.			viii	xliiii	vi	xlv. xlvi	xi
xv	9	d	v Id.			ix	xlvii	vii	xlviii	xii
iiii	10	e	iiii Id.	Laurence.		x	xlix	viii	l	xiii
	11	f	iii Id.			xi	li	ix	lii	Jam. 1.
xi	12	g	pri. Id.	Sol in virgine.		xii	Lam. i.	x	Lam. ii.	ii
	13	A	Idus.	Septembris.		xiii	iii	xi	iiii	iii
	14	b	xix kl.			xiiii	v	xii	Ezek. ii.	iiii
x	15	c	xviii kl.			xv	Ezek. iii.	xiii	vi	v
	16	d	xvii kl.			xvi	vii	xiiii	xiii	i. Pet. i.
xvii	17	e	xvi kl.			xvii	xiiii	xv	xviii	ii
vi	18	f	xv kl.			xviii	xxxii	xvi	xxxiiii	iii
	19	g	xiiii kl.			xix	Dan. i.	xvii	Dan. 2.	iiii
xiii	20	A	xiii kl.			xx	iii	xviii	iiii	v
iii	21	b	xii kl.			xxi	v	xix	vi	2. Pet. i
	22	c	xi kl.			xxii	vii	xx	viii	ii
ii	23	d	x kl.	Faſt.		xxiii	ix	xxi	x	iii
xix	24	e	ix kl.	Bartholomew Ap.		xxiiii	Eccluſ. 25.	xxii	Eccluſ. 26.	i. Joh. i
viii	25	f	viii kl.			xxv	Dan. xi	xxiii	Dan. 2.	ii
	26	g	vii kl.			xxvi	xiii ¶	xxiiii	Pro. 30.	iii
xvi	27	A	vi kl.			xxvii	Oſe. i.	xxv	Oſe. 2. 3.	iiii
v	28	b	v kl.	Auguſtine.		xxviii	iiii	xxvi	v. vi	v
	29	c	iiii kl.	Behead of John.		xxix	vii	xxvii	viii	2. 3. Joh.
	30	d	iii kl.			xxx	ix	xxviii	x	Jude.
xiii	31	e	pri. kl.			xxx	xi	Mark. i.	xii	Rom. i.

¶ Note, that the 13. of Daniel, touching the Hiſtory of Suſanna, is to be read vntill theſe words: And King Aſtyages, &c.

¶ September hath xxx. dayes.

¶ The Moone hath xxix.

Sunne { riseth / falleth } houre { 5. min. 37. / 6. min. 23. }

						Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
							i. Leſſon.	2. Leſſon.	i. Leſſon.	2. Leſſon.
ii	1	f	Kalend.	Giles.		i	Oſe xiii	Matt. ii	Oſe. 14.	Rom. ii
	2	g	iiii No.			ii	Joel i	iii	Joel 2.	iii
x	3	A	iii No.			iii	iii	iiii	Amos 1.	iiii
xviii	4	b	pri. No.			iiii	Amos ii	v	iii	v
vii	5	c	Nonas.	Dog dayes end.		v	iiii	vi	v	vi
	6	d	viii Id.			vi	vi	vii	vii	v ii
	7	e	vii Id.	Enurchus Biſh.		vii	viii	viii	ix	viii
xv	8	f	vi Id.	Nat. of Mary.		viii	Obadia.	ix	Jona. i	ix
iiii	9	g	v Id.			ix	Jona. 2. 3	x	iiii	x
	10	A	iiii Id.			x	Mich. i	xi	Mich. 2.	xi
xii	11	b	iii Id.			xi	iii	xii	iiii	xii
i	12	c	pri. Id.	Sol in Libra.		xii	v	xiii	vi	xiii
ix	13	d	Idus.			xiii	vii	xiiii	Naum. i	xiiii
	14	e	xviii kl.	Holy Croſſe.		xiiii	Naum. 2	xv	iii	xv
	15	f	xvii kl.	Æquinoctium.		xv	Abac. i	xvi	Abac. 2.	xvi
xvii	16	g	xvi kl.	Autumnale.		xvi	iii	xvii	Soph. 1.	1. Cor. 1
vi	17	A	xv kl.	Lambert.		xvii	Soph. 2.	xviii	iii	ii
	18	b	xiiii kl.			xviii	Agge i	xix	Agge. 2.	iii
xiii	19	c	xiii kl.			xix	Zach. i	xx	Zach. 2. 3	iiii
iii	20	d	xii kl.	Faſt.		xx	iiii. v	xxi	vi	v
	21	e	xi kl.	S. Matthew.		xxi	Eccle. 35.	xxii	Eccle 38.	vi
xi	22	f	x kl.			xxii	Zach. vii	xxiii	Zach. 8.	vii
xix	23	g	ix kl.			xxiii	ix	xxiiii	x	viii
viii	24	A	viii kl.			xxiiii	xi	xxv	xii	ix
	25	b	vii kl.			xxv	xiii	xxvi	xiiii	x
	26	c	vi kl.	Cyprian.		xxvi	Mala. i	xxvii	Mal. 2.	xi
xvi	27	d	v kl.			xxvii	iii	xxviii	iiii	xii
v	28	e	iiii kl.			xxviii	Tob. 1.	Mark. i.	Tob. 2.	xiii
xiii	29	f	iii kl.	S. Michael.		xxix	Eccle. 39.	ii	Eccle. 44	xiiii
ii	30	g	pri. kl.	Hierome.		xxx	Tob. 3.	iii	Tob. 4.	xv

¶ October hath xxxj. dayes.

¶ The Moone hath xxx.

Sunne { riseth / falleth } houre { 4.min. 38 / 7.min. 22. }

						Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon	2. Leſſon.
	1	A	Kalend.	Remig.		i	¶	Mar. 4.	Tob vi	i. Cor. 16
x	2	b	vi	No.		ii	Tob. 7.	b	viii	2. Cor. 1
	3	c	v	No.		iii	ix	vi	x	ii
xviii	4	d	iiii	No.		iiii	xi	vii	xii	iii
vii	5	e	iii	No.	K. Charles ret. from Sp.	v	xiii	viii	xiiii	iiii
	6	f	prid.	No.	Faith.	vi	Judet. i.	ix	Judet. 2.	v
xv	7	g		Nonas.		vii	iii	x	iiii	vi
iiii	8	A	viii	Id.		viii	v	xi	vi	vii
	9	b	vii	Id.	Denis.	ix	vii	xii	viii	viii
xi	10	c	vi	Id.		x	ix	xiii	x	ix
ii	11	d	v	Id.		xi	xi	xiiii	xii	x
	12	e	iiii	Id.	Sol in Scorpio.	xii	xiii	xv	xiiii	xi
ix	13	f	iii	Id.	Edward.	xiii	xv	xvi	xvi	xii
	14	g	prid.	Id.		xiiii	Wisd. i.	Luke di. i	Wisd. 2.	xiii
xvii	15	A		Idus.		xv	iii	di. i	iiii	Galat. 1.
	16	b	xvii	kl.	Nouembris.	xvi	v	ii	vi	ii
vi	17	c	xvi	kl.	Etheldrede.	xvii	vii	i. i	viii	iii
xiii	18	d	xv	kl.	Luke Euang.	xviii	Eccl. 51	iiii	Job i	iiii
iii	19	e	xiiii	kl.		xix	Wis. ix.	v	Wisd. 10.	v
	20	f	xiii	kl.		xx	xi	vi	xii	vi
xi	21	g	xii	kl.		xxi	xiii	vii	xiiii	Ephes. 1.
xix	22	A	xi	kl.		xxii	xv	viii	xvi	ii
	23	b	x	kl.		xxiii	xvii	ix	xviii	iii
viii	24	c	ix	kl.		xxiiii	xix	x	Eccl. 1.	iiii
	25	d	viii	kl.	Crispine.	xxv	Eccl. 2.	xi	iii	v
xvi	26	e	vii	kl.		xxvi	iiii	xii	v	vi
v	27	f	vi	kl.	Fast.	xxvii	vi	xiii	vii	Phil. 1.
	28	g	v	kl.	Simon and Iude.	xxviii	Job 24. 25	xiiii	Job xlii	ii
xii	29	A	iiii	kl.		xxix	Eccl. 8.	xv	Eccl. 9.	iii
ii	30	b	iii	kl.		xxx	x	xvi	xi	iiii
	31	c	prid.	kl.	Fast.	xxx	xii	xvii	xiii	Colos. 1.

¶ Note that the 6. of Exodus is to be read the first of October at Morning prayer, vnto these words, These be the heads, &c.

¶ Nouember hath xxx. dayes.

¶ The Moone hath xxx.

Sunne { riseth / falleth } houre { 5. min. 37. / 6. min. 23. }

					Psalmes	¶ Morning prayer.		¶ Euening. prayer.	
						i. Lesson.	2. Lesson.	i. Lesson.	2. Lesson.
	1	d	Kalend.	All Saints.	i	Wisd. 3.	Heb. 11. 12	Wisd. 5.	Reue. 19.
xviii	2	e	iiii No.		ii	Eccles. 14.	Luk. 18.	Eccles. 15	Colos. ii
vii	3	f	iii No.		iii	xvi	xix	xvii	iii
	4	g	pri. No.		iiii	xviii	xx	xix	iiii
xv	5	A	Nonas.	Papists conspiracie.	v	xx	xxi	xxi	1. Thes. 1.
	6	b	viii Id.	Leonard	vi	xxii	xxii	xxiii	ii
iiii	7	c	vii Id.		vii	xxiiii	xxiii	xxv ¶	iii
xii	8	d	vi Id.		viii	xxvii	xxiiii	xxviii	iiii
	9	e	v Id.		ix	xxix	John i	xxx	v
	10	f	iiii Id.		x	xxxi	ii	xxxii	2. Thes.
ix	11	g	iii Id.	S. Martin.	xi	xxxiii	iii	xxxiiii	ii
	12	A	pri. Id.	Sol in Sagit.	xii	xxxv	iiii	xxxvi	iii
xvi	13	b	Idus.	Bryce.	xiii	xxxvii	v	xxxviii	1. Tim. 1.
v	14	c	xviii kl.	Decembris.	xiiii	xxxix	vi	xl	ii. iii
	15	d	xvii kl.	Machute.	xv	xli	vii	xlii	iiii
xiiii	16	e	xvi kl.		xvi	xliii	viii	xliiii	v
	17	f	xv kl.	Hugh bishop.	xvii	xlv	ix	xlvi ¶	vi
iii	18	g	xiiii kl.		xviii	xlvii	x	xlviii	2. Tim. 1
xi	19	A	xiii kl.	Nat. K Charles.	xix	xlix	xi	l	ii
	20	b	xii kl.	Edmund king.	xx	li	xii	Baruc. 1	iii
xix	21	c	xi kl.		xxi	Baruc. 2.	xiii	iii	iiii
viii	22	d	x kl.		xxii	iiii	xiiii	v	Titus 1
xvi	23	e	ix kl.	Cicilie.	xxiii	vi	xv	Isa. 1.	ii. iii
	24	f	viii kl.	Clement.	xxiiii	Isa. 2.	xvi	iii	Philem.
	25	g	vii kl.		xxv	iiii	xvii	v	Hebr. 1.
v	26	A	vi kl.	Katherine.	xxvi	vi	xviii	vii	ii
xiii	27	b	v kl.		xxvii	viii	xix	ix	iii
ii	28	c	iiii kl.		xxviii	x	xx	xi	iiii
	29	d	iii kl.	Fast.	xxix	xii	xxi	xiii	v
x	30	e	pri. kl.	Andrew Apostle.	xxx	Psa. 20.	Acts 1.	Psa. 21.	vi

¶ Note that the beginning of the 26. Chapter of Ecclesiasticus (vnto) But when one is, &c. must be read with the 25. Chapter.

¶ Note that the 46. Chapter of Ecclesiasticus, is to be read vnto these words, After this he told, &c.

¶ December hath xxxj. dayes.

¶ The Moone hath xxx.

Sunne { riseth / falleth } houre { 8. min. 10. / 3. min. 50. }

						Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	1	f	Kalend.			i	Iſa. xiiii	Acts. 2.	Iſa. 15.	Heb. vii
xviii	2	g	iiii	No.		ii	xvi	iii	xvii	viii
vii	3	a	iii	No.		iii	xviii	iiii	xix	ix
	4	b	pꝛid.	No.		iiii	xx. xxi	v	xxii	x
xv	5	c	Nonas.			v	xxiii	vi	xxiiii	xi
iiii	6	d	viii	Id.	Nicholas biſh.	vi	xxv	di. vii	xxvi	xii
	7	e	vii	Id.		vii	xxvii	Di. vii	xxviii	xiii
xii	8	f	vi	Id.	Conc. of Mary.	viii	xxix	viii	xxx	Iam. i
i	9	g	v	Id.		ix	xxxi	ix	xxxii	ii
	10	a	iiii	Id.		x	xxxiii	x	xxxiiii	iii
ix	11	b	iii	Id.		xi	xxxv	xi	xxxvi	iiii
	12	c	pꝛid.	Id.	Sol in Capric.	xii	xxxvii	xii	xxxviii	v
xvii	13	d	Idus.		Luci virgin.	xiii	xxxix	xiii	xl	i. Pet. i
	14	e	xix	kl.	Januarii.	xiiii	xli	xiiii	xlii	ii
vi	15	f	xviii	kl.		xv	xliii	xv	xliiii	iii
xiii	16	g	xvii	kl.	O ſapientia.	xvi	xlv	xvi	xlvi	iiii
iii	17	a	xvi	kl.		xvii	xlvii	xvii	xlviii	v
	18	b	xv	kl.		xviii	xlix	xviii	l	2. Pet. i.
xi	19	c	xiiii	kl.		xix	li	xix	lii	ii
xix	20	d	xiii	kl.	Faſt.	xx	liii	xx	liiii	iii
	21	e	xii	kl.	Thomas Apoſtle.	xxi	Pꝛo. 23.	xxi	Pꝛo. 24.	i. Joh. i.
viii	22	f	xi	kl.		xxii	Iſa. lv	xxii	Iſa. 56.	ii
	23	g	x	kl.		xxiii	lvii	xxiii	lviii	iii
xvi	24	a	ix	kl.	Faſt.	xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii	kl.	Chriſtmas.	xxv	Iſa. 9.	Luke ii	Iſa. vi	Titus 3.
	26	c	vii	kl.	S. Steuen.	xxvi	Pꝛo. 28.	Acts 6. 7.	Eccleſ. 4.	Acts vii
xiii	27	d	vi	kl.	S. Iohn.	xxvii	Eccleſ. 5.	Reue. i.	Eccleſ. 6.	Reue. 22.
ii	28	e	v	kl.	Innocents.	xxviii	Iere. 31.	Acts 25.	Wiſd. i.	i. John 5
	29	f	iiii	kl.		xxix	Iſa. lxi	xxvi	Iſa. lxii	2. John.
x	30	g	iii	kl.		xxx	lxiii	xxvii	lxiiii	3. John.
	31	a	pꝛid.	kl.	Siluester biſh.	xxxi	lxv	xxviii	lxvi	Jude.

SEptuageſima
Sexageſima
Quinquageſima
Quadrageſima
} before Easter { ix viii vii vi } weekes.

ROgations
Whitſunday
Trinitie Sunday
} after Easter { v vii viii } weekes.

¶ Theſe to be obſerued for Holy dayes, and none other.

THat is to ſay: All Sundayes in the yeere. The dayes of the Feaſts of the Circumciſion of our Lord Jeſus Chriſt. Of the Epiphany. Of the Purification of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed Virgin. Of S. Marke the Euangeliſt. Of S. Philip and Jacob the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of the Natiuity of S. John Baptiſt. Of S. Peter the Apoſtle. Of S. James the Apoſtle. Of S. Bartholomew the Apoſtle. Of S. Matthew the Apoſtle Of S. Michael the Archangel. Of S. Luke the Euangeliſt. Of S. Simon and Jude Apoſtles. Of All Saints. Of S. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Natiuity of our Lord. Of S. Steuen the Martyr. Of S. John Euangeliſt. Of the holy Innocents. Munday and Tueſday in Eaſter weeke. Munday and Tueſday in Whitſun weeke.

¶ A briefe declaration when euery Terme beginneth and endeth.

BE it knowen, that Eaſter Terme beginneth alwayes the 18. day after Eaſter, reckoning Eaſter day for one: and endeth the Munday next after the Aſcenſion day.

Trinity Terme beginneth 12. dayes after Whitſunday, and continueth 19 dayes.

Michaelmas Terme beginneth the 9. or 10. day of October, and endeth the 28. or 29. day of Nouember.

Hillary Terme beginneth the 23. or 24. day of January, and endeth the 12. or 13. day of February.

¶ In *Eaſter Terme*, on the Aſcenſion day: in *Trinity Terme* on the Natiuity of S. *Iohn Baptiſt*: in *Michaelmas Terme*, on the feaſt of *All Saints*: in *Hillarie Terme*, on the feaſt of the Purification of our Lady, the Kings Iudges of Weſtminſter doe not vſe to ſit in Iudgement, nor vpon any Sundayes.

THE ORDER

where Morning and Euening prayer ſhall be vſed and ſaid.

THe Morning and Euening prayer ſhall be vſed in the accuſtomed place of the Church, Chappell, or Chancel, except it ſhal be otherwiſe determined by the Ordinary of the place: and the Chancels ſhall remaine as they haue done in times paſt.

AND here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his Miniſtration, ſhal vſe ſuch Ornaments in the Church, as were in vſe by authority of Parliament, in the ſecond yeere of the Reigne of EDWARD *the ſixt, according to the Acte of Parliament ſet foorth in the beginning of this Booke.*

AN

¶AN ORDER FOR MORNING PRAYER

dayly throughout the yeere.

AT the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhall reade with a lowd voyce ſome one of theſe Sentences of the Scriptures that follow. And then he ſhall ſay that which is written after the ſaid Sentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, ſaith the Lord. Ezek. 18.

I doe know mine own wickednesse, and my ſinne is alway againſt me. Pſal. 51.

Turne thy face away from our ſinnes, O Lord, and blot out all our offentes. Pſal. 51.

A ſorrowfull ſpirit is a ſacrifice to God: deſpiſe not, O Lord, humble and contrite hearts. Pſal. 51.

Rent your hearts and not your garments, and turne to the Lord your God, becauſe he is gentle and mercifull, hee is patient, and of much mercie, and ſuch a one that is ſorry for your afflictions. Ioel 2.

To thee, O Lord God, belongeth mercie and forgiueneſſe, for wee haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes, which thou haſt appointed for vs. Dan. 9.

Correct vs, O Lord, and yet in thy iudgement, not in thy fury, leſt we ſhould be conſumed and brought to nothing. Iere. 10.

Morning prayer.

Matth.3. Amend your liues, for the kingdome of God is at hand.

Luke 15. I will goe to my Father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

Psal.143. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1.Iohn 1. If wee say that wee haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sins and wickednesse, and that we should not dissemble nor cloake them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent & obedient heart, to the end that we may obtaine forgiuenesse of the same by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to doe, when we assemble and meet together, to render thankes for the great benefits that wee haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske those things which be requisite & necessary, aswel for the body as the soule. Wherefore I pray and beseech you as many as be here present, to accompany me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me.

¶ A generall confession to be said of the whole Congregation after the Minister, kneeling.

ALmighty and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe, wee haue followed too much the deuices and desires of our owne hearts: We haue offended against thy holy Lawes, wee haue left vndone those things which wee ought to haue done, and we haue done those things which wee ought not to haue done, and there is no health

health in vs: but thou, O Lord, haue merty vpon vs miserable offenders, spare thou them, O God, which confesse their faults, restore thou them that bee penitent, according to thy promises declared vnto mankinde, in Christ Iesu our Lord: and grant, O most mercifull Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednesse and liue, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truly repent, and vnfainedly beleeue his holy Gospel. Wherefore we beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answere.

Amen.

Morningprayer.

¶ Then ſhall the Miniſter begin the Lords prayer with a loud voice.

OUr Father which art in heauen, hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation, but deliuer vs from euill.

¶ Then likewiſe he ſhall ſay,

O Lord, open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God, make ſpeed to ſaue vs.

Anſwere.

O Lord, make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhalbe: world without end. Amen.

Praiſe ye the Lord.

¶ Then ſhall be ſaid or ſung this Pſalme following.

Venite, exultemus Domino. Pſal. 95.

COme, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankſgiuing: and ſhew our ſelues glad in him with Pſalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let vs worſhip and fall downe: and kneele before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheepe of his hands.

To day if ye will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderneſſe.

When your fathers tempted me: prooued me, and ſaw my works.

Fourty yeeres long was I grieued with this generation, and ſaid: It is a people that doe erre in their hearts, for they haue not known my wayes.

Vnto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall bee: world without end. Amen.

¶ Then ſhall follow certaine Pſalmes in order, as they are appointed in a Table made for that purpoſe, except there be proper Pſalmes appointed for that day. And at the end of euery Pſalme throughout the yeere, and likewiſe in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis*, ſhall be repeated,

Glory be to the Father, &c. As it was in the beginning, &c.

¶ Then ſhall be read two Leſſons diſtinctly with a loud voice, that the people may heare. The firſt of the old Teſtament. The ſecond of the New, like as they be appointed in the Kalender, except there bee proper Leſſons aſſigned for that day. The Miniſter that readeth the Leſſon ſtanding and turning him ſo, as hee may beſt be heard of all ſuch as be preſent. And before euery Leſſon, the Miniſter ſhall ſay thus, The firſt, ſecond, third, or fourth Chapter of Geneſis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter he ſhall ſay, **Here endeth ſuch a Chapter of ſuch a Booke.**

Morning prayer.

And to the end the people may the better heare, in such places where they doe sing, there shall the Lessons be sung in a plaine tune, after the manner of distinct reading: and likewise the Epistle and Gospel.

After the first Lesson, shall follow *Te Deum laudamus* in English, dayly throughout the whole yeere.

Te Deum laudamus.

WE praise thee, O God: wee knowledge thee to be the Lord.
All the earth doth worship thee: the Father euerlasting.
To thee all Angels cry aloud: the heauens, and all the powers therein.
To thee Cherubin, and Seraphin: continually do cry.
Holy, holy, holy: Lord God of Sabbaoth.
Heauen and earth are full of the Maiestie: of thy glory.
The glorious company of the Apostles: praise thee.
The goodly fellowship of the Prophets: praise thee.
The noble armie of Martyrs: praise thee.
The holy Church throughout all the world: doth knowledge thee.
The Father: of an infinite Maiestie.
Thine honourable, true: and onely Sonne.
Also the holy Ghost: the Comforter.
Thou art the King of glory: O Christ.
Thou art the euerlasting Sonne: of the Father.
When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.
When thou hadst ouercome the sharpnesse of death: thou didst open the Kingdome of heauen to all beleeuers.
Thou sittest at the right hand of God: in the glory of the Father.
We beleeue that thou shalt come: to be our Iudge.
We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.
Make them to be numbred with thy Saints: in glory euerlasting.

Morning prayer.

O Lord saue thy people: and blesse thine heritage.
Gouerne them: and lift them vp for euer.
Day by day: we magnifie thee.
And we worship thy Name: euer world without end.
Vouchsafe (O Lord:) to keepe vs this day without sinne.
O Lord haue mercy vpon vs: haue mercy vpon vs.
O Lord let thy mercy lighten vpon vs: as our trust is in thee.
O Lord in thee haue I trusted: let me neuer be confounded.

Or this Canticle. *Benedicite, omnia opera, &c.*

O All ye workes of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.

O yee waters that bee aboue the firmament, blesse yee the Lord: praise him and magnifie him for euer.

O all yee powers of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O yee Sunne and Moone, blesse yee the Lord: praise him and magnifie him for euer.

O yee Starres of heauen, blesse yee the Lord: praise him and magnifie him for euer.

O yee showres and deaw, blesse yee the Lord: praise him and magnifie him for euer.

O yee windes of God, blesse yee the Lord: praise him and magnifie him for euer.

O ye fire and heat, blesse ye the Lord: praise him and magnifie him for euer.

O ye winter and Summer, blesse ye the Lord: praise him and magnifie him for euer.

O ye deawes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O yee frost and cold, blesse yee the Lord: praise him and magnifie him for euer.

O yee ice and snow, blesse yee the Lord: praise him and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye light and darkeneſſe, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye lightnings and clouds, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it praiſe him and magnifie him for euer.

O ye mountaines and hills, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee wells, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye whales, and all that moue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye fowles of the aire, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee children of men, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O yee Prieſts of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee ſpirits and ſoules of the righteous, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

¶ And after the second Lesson shall be vsed and said, *Benedictus* in English, as followeth.

Benedictus. Luke 1.68.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised vp a mighty saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue been since the world began.

That wee should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercie promised to our forefathers: and to remember his holy Couenant.

To performe the oath which hee sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou childe shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the dayspring from on high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Or

Morning prayer.

Or this C. Pſalme. *Iubilate Deo.*

O Be ioyfull in the Lord, all yee lands: ſerue the Lord with gladnes, and come before his preſence with a ſong.

Bee yee ſure that the Lord hee is God: it is hee that hath made vs, and not wee our ſelues, wee are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankeſgiuing, and into his Courts with praiſe: bee thankefull vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercie is euerlaſting: and his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Then ſhall be ſaid the Creed by the Miniſter and the people, ſtanding.

I Beleeue in God the Father Almighty, maker of heauen and earth: and in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Mary, ſuffered vnder Ponce Pilate, was crucified, dead and buried, he deſcended into hell. The third day he roſe againe from the dead. He aſcended into heauen, and ſitteth on the right hand of God the Father Almighty. From thence he ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting. Amen.

And after that theſe prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Miniſter firſt pronouncing with a loud voice,

The Lord be with you.

Anſwere.

And with thy ſpirit.

Miniſter.

Morning prayer.

Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes, and people shall say the Lords prayer in English, with a loud voice.

Our Father which art in heauen, hallowed be thy Name. Thy Kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Then the Priest standing vp, shall say,

O Lord shew thy mercy vpon vs.

Answere.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answere.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lord, saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but only thou, O God.

Priest.

O God, make cleane our hearts within vs.

Answere.

And take not thy holy Spirit from vs.

¶ Then

Morning prayer.

¶ Then ſhall follow three Collects. The firſt of the day, which ſhall bee the ſame that is appointed at the Communion. The ſecond for peace. The third for grace to liue well. And the two laſt Collects ſhall neuer alter, but dayly be ſaid at Morning prayer throughout all the yeere, as followeth.

¶ The ſecond Collect for peace.

O God which art Authour of peace, and louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedome: defend vs thy humble ſeruants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Ieſus Chriſt our Lord. Amen.

¶ The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mighty power, and grant that this day we fall into no ſinne, neither runne into any kinde of danger: but that all our doings may be ordered by thy gouernance, to doe alwaies that is righteous in thy ſight, through Ieſus Chriſt our Lord. Amen.

¶ An

¶ An order for Euening prayer thorowout the yeere.

¶ The Prieſt ſhall ſay,

OUr Father which art in heauen, hallowed be thy Name. Thy Kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill.

¶ Then likewiſe he ſhall ſay,

O Lord, open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God, make ſpeed to ſaue vs.

Anſwere.

O Lord, make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall bee: world without end. Amen.

Praiſe ye the Lord.

¶ Then the Pſalmes in order as they bee appointed in the Table for Pſalmes, except there bee proper Pſalmes appointed for that day. Then a Leſſon of the old Teſtament, as it is appointed likewiſe in the Kalender, except there bee proper Leſſons appointed for that day. After that, *Magnificat* in Engliſh, as followeth.

My

Euening prayer.

Magnificat. Luke 1.

MY soule doth magnifie the Lord: and my spirit hath reioyced in God my Saviour.

For he hath regarded: the lowlinesse of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty, hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

Hee hath put downe the mighty from their seat: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy, hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seed for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

¶ Or else this Psalme.

Cantate Domino. Psal. 98.

OSing vnto the Lord a new song: for he hath done marueilous things.

With his owne right hand, and with his holy arme hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the Heathen.

Hee hath remembred his mercy and truth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyful vnto the Lord, all ye lands: sing, reioyce, and giue thankes.

Praise

Euening prayer.

Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

With Trumpets also and Shawms: O shew your selues ioyfull before the Lord the King.

Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnesse shall he iudge the world: and the people with equity.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then a Lesson of the New Testament. And after that, *Nunc dimittis* in English, as followeth.

LOrd now lettest thou thy seruant depart in peace: according to thy word. *Nunc dimittis.* Luke 2.29.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

¶ Or else this Psalme.

GOd be mercifull vnto vs, and bless vs: and shew vs the light of his countenance, and be mercifull vnto vs. *Deus misereatur.* Psal. 67.

That thy way may be knowen vpon earth: thy sauing health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

Let

Euening prayer.

Let the people praiſe thee (O God:) let all the people praiſe thee.

Then ſhall the earth bring foorth her increaſe: and God, euen our owne God ſhall giue vs his bleſſing.

God ſhall bleſſe vs: and all the ends of the world ſhall feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall bee: world without end. Amen.

¶ Then ſhall follow the Creed, with other prayers, as is before appointed at Morning prayer after *Benedictus*, and with three Collects. Firſt of the day. The ſecond for peace. The third for aid againſt all perils, as hereafter followeth: which two laſt Collects ſhall bee daily ſaid at Euening prayer, without alteration.

¶ The ſecond Collect at Euening prayer.

O God from whom all holy deſires, all good counſailes, and all iuſt workes doe proceed: giue vnto thy ſeruants that peace which the world cannot giue, that both our hearts may be ſet to obey thy Commandements, and alſo that by thee wee being defended from the feare of our enemies, may paſſe our time in reſt and quietneſſe, through the merits of Jeſus Chriſt our Sauiour. Amen.

¶ The third Collect for ayd againſt all perils.

LIghten our darkeneſſe, we beſeech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Jeſus Chriſt. Amen.

¶ In

Quicunque vult.

¶ In the Feasts of Christmas, the Epiphanie, S. Matthias, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomew, Saint Matthew, Saint Simon and Iude, S. Andrew, and Trinitie Sunday, shall be sung or said, immediatly after *Benedictus*, this Confession of our Christian faith.

Quicunque vult.

WHosoeuer will be saued: before all things it is necessary that hee hold the Catholique Faith.

Which Faith, except euery one doe keepe whole and vndefiled: without doubt he shall perish euerlastingly.

And the Catholique Faith is this: that we worship one God in Trinitie, and Trinity in Unitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glory equall, the Maiesty coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian verity: to acknowledge euery Person by himselfe to be God and Lord.

So are we forbidden by the Catholique Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things, as is aforesaid: the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinity.

Furthermore it is necessary to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right Faith is, that wee beleeue and confesse: that our Lord Jesus Christ the Sonne of God is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One,

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Thus endeth the order of Morning and Euening prayer throughout the whole yeere.

¶ Here followeth the Letanie, to be vſed vpon Sundayes, VVedneſdayes, and Fridayes, and at other times when it ſhalbe commanded by the Ordinarie.

O God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miſerable ſinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from ſinne, from the crafts and aſſaults of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glory, & hypocriſie, from enuie, hatred, and malice, and all vncharitableneſſe.

The Letany.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy Word and Commandement.

Good Lord deliuer vs.

By the mystery of thy holy Incarnation, by thy holy Natiuitie and Circumcision, by thy Baptisme, Fasting, and Temptation.

Good Lord deliuer vs.

By thine Agonie and bloody Sweat, by thy Crosse and Passion, by thy precious Death and Buriall, by thy glorious Resurrection and Ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnes and holines of life, thy seruant Charles **our most gracious King and Gouernour.**

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare, and loue, and that hee may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee to heare vs good Lord.

That

The Letany.

That it may pleaſe thee to bleſſe and preſerue our gracious Queene Mary, Prince Charles, and the reſt of the Royall progenie.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours, and Miniſters of the Church with true knowledge and vnderſtanding of thy Word, and that both by their preaching and liuing they may ſet it foorth and ſhew it accordingly.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to endue the Lords of the Counſell, and all the Nobilitie, with grace, wiſedome, and vnderſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, giuing them grace to execute Juſtice, and to maintaine trueth.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all nations, vnitie, peace, and concord.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs an heart to loue & dread thee, and diligently to liue after thy Commandements.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekely thy Word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bring into the way of trueth, all ſuch as haue erred and are deceiued.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and helpe the weake hearted, and to raiſe vp them that fall, and finally to beat downe Satan vnder our feet.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſuccour, helpe, and comfort all

that be in danger, neceſſitie, and tribulation.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to preſerue all that trauaile by land or by water, all Women labouring of childe, all ſicke perſons, and young children, and to ſhew thy pitie vpon all priſoners and captiues.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecuters and ſlanderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time Wee may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beſeech thee to heare vs good Lord.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God: that takeſt away the ſinnes of the world.

Grant vs thy peace.

O Lambe of God: that takeſt away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our

The Letany.

OUr Father which art in heauen, &c.
And lead vs not into temptation.
But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

¶ Let vs pray.

God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as bee sorrowfull; mercifully assist our prayers that we make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtilty of the deuill or man worketh against vs, bee brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that we thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is now, and euer shall be: world without end. Amen.

From our enemies defend vs O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully

The Letany.

Mercifully forgiue the ſinnes of thy people.
Fauourably with mercy heare our prayers.
O Sonne of Dauid haue mercy vpon vs.
Both now and euer vouchſafe to heare vs, O Chriſt.
Graciouſly heare vs, O Chriſt, graciouſly heare vs
O Lord Chriſt.

The Verſicle.

O Lord let thy mercy beſhewed vpon vs.

Anſwere.

As we doe put our truſt in thee.

¶ Let vs pray.

WE humbly beſeech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names ſake turne from vs all thoſe euills that wee moſt righteouſly haue deſerued, and grant that in all our troubles, wee may put our whole truſt and confidence in thy mercy, and euermore ſerue thee in holineſſe and pureneſſe of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Jeſus Chriſt our Lord. Amen.

A prayer for the Kings Maieſtie.

O Lord our heauenly Father, high and mighty, King of kings, Lord of lords, the onely ruler of Princes, which doeſt from thy throne behold all the dwellers vpon earth, moſt heartily Wee beſeech thee with thy fauour to behold our moſt gracious Soueraigne Lord King Charles, **and ſo replenish him with the grace of thy holy Spirit, that hee may alway incline to thy will,**

Will, and walke in thy way: endue him plenteously with heauenly gifts, grant him in health & wealth long to liue, strengthen him, that hee may vanquish and ouercome all his enemies, and finally after this life he may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

¶ A prayer for the Queene, Prince Charles, and the rest of the Royall Progenie.

ALmightie God, the fountaine of all goodnesse, we humbly beseech thee to blesse our gracious Queene Mary, Prince Charles, and the rest of the Royall Progeny: Endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting Kingdome, through Iesus Christ our Lord. Amen.

ALmighty and euerlasting God, which onely worketh great marueiles, send down vpon our Bishops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely please thee, powre vpon them the continuall deaw of thy blessing: grant this, O Lord, for the honour of our Aduocate and Mediatour Iesus Christ. Amen.

¶ A prayer of Chrysostome.

ALmighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions

petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy Trueth, and in the world to come life euerlasting. Amen.

2. Corinthians. 13.

The grace of our Lord Jesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

¶ For raine, if the time require.

O God heauenly Father, which by thy Sonne Jesus Christ, hast promised to all them that seeke thy Kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance: Send vs, wee beseech thee, in this our necessitie, such moderate Raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For faire weather.

O Lord God, which for the sinne of man diddest once drowne all the world, except eight persons, and afterward of thy great mercy diddest promise neuer to destroy it so againe: wee humbly beseech thee, that although we e for our iniquities haue worthily deserued this plague of Raine and waters, yet vpon our true repentance, thou wilt send vs such weather, whereby we may receiue the fruits

fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, and fishes doe multiplie: behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which wee do now most iustly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost be all honour, &c.

¶ In the time of warre.

O Almighty God, King of all kings, and Gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to bee mercifull to them that truely repent: saue and deliuer vs, wee humbly beseech thee, from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that we being armed with thy defence, may be preserued euermore from all perils, to glorifie thee which art the onely giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

¶ In the time of any common plague or sickneſſe.

O Almighty God, which in thy wrath in the time of King Dauid, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercie, diddest saue the rest: haue pitie vpon vs miserable sinners, that now are

are vilited With great ſickneſſe and mortalitie, that like as thou didſt then command thine Angel to ceaſe from puniſhing: ſo it may now pleaſe thee to withdraw from vs this plague and grieuous ſickneſſe, through Jeſus Chriſt our Lord. Amen.

O God, whoſe nature and propertie is euer to haue mercy and to forgiue, receiue our humble petitions: and though wee be tyed and bound with the chaine of our ſinnes, yet let the pitifulneſſe of thy great mercie looſe vs, for the honour of Jeſus Chriſts ſake our Mediatour and Aduocate. Amen.

¶ A thankeſgiuing for raine.

O God our heauenly Father, who by thy gracious prouidence doeſt cauſe the former and the latter Raine to deſcend vpon the earth, that it may bring foorth fruit for the vſe of man: We giue thee humble thankes, that it hath pleaſed thee in our greateſt neceſſitie to ſend vs at the laſt a ioyfull Raine vpon thine inheritance, and to refreſh it when it was dry, to the great comfort of vs thy vnworthy ſeruants, and to the glorie of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for faire weather.

O Lord God, who haſt iuſtly humbled vs by thy late plague of immoderate raine and waters, and in thy mercie haſt relieued and comforted our ſoules by this ſeaſonable and bleſſed change of weather: Wee praiſe and glorifie thy holy Name for this thy mercie, and will alwayes

declare

declare thy louing kindneſſe from generation to generation, through Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for plenty.

OMoſt mercifull Father, which of thy gracious goodneſſe haſt heard the deuout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſſe and plenty: We giue thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue this thy louing kindneſſe vnto vs, that our land may yeeld vs her fruits of increaſe, to thy glory & our comfort, through Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for peace and victory.

OAlmighty God, which art a ſtrong tower of defence vnto thy ſeruants againſt the face of their enemies: Wee yeelde thee praiſe and thankeſgiuing for our deliuerance from thoſe great and apparent dangers, wherewith we were compaſſed: Wee acknowledge it thy goodneſſe, that wee were not deliuered ouer as a prey vnto them, beſeeching thee ſtill to continue ſuch thy mercies towards vs, that all the world may know, that thou art our Sauiour and mighty deliuerer, through Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for deliuerance from the plague.

OLord God, which haſt wounded vs for our ſinnes, and conſumed vs for our tranſgreſſions by thy late heauie and dreadfull viſitation, and now in the middeſt of Judgement remembring Mercie, haſt redeemed our ſoules from the iawes of death: Wee offer vnto thy Fatherly goodneſſe our ſelues, our ſoules and bodies

bodies which thou hast deliuered, to be a liuing Sacrifice vnto thee, alwayes praising and magnifying thy mercies in the middest of the Congregation, through Iesus Christ our Lord. Amen.

Or this.

WE humbly acknowledge before thee, (O most mercifull Father) that all the punishments which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercie, vpon our weake and vnworthy humiliation, to asswage the noysome Pestilence, wherewith wee lately haue been sore afflicted, and to restore the voyce of Ioy and Health into our dwellings: Wee offer vnto thy diuine Maiestie the sacrifice of Praise and Thankesgiuing, lauding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs, through Iesus Christ our Lord. Amen.

¶ The

¶ The Collects, Epistles, and Gospels, to be vsed at the celebration of the Lords Supper, and holy Communion thorowout the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that wee may cast away the workes of darknesse, and put vpon vs the armour of light, now in the time of this mortall life, (in the which thy Sonne Iesus Christ came to visite vs in great humilitie) that in the last day when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, we may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that ye loue one another: for he that loueth another, fulfilleth the Law. For these Commandements, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so forth (if there be any other Commandement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also wee Rom. 13.8

know the season, how that it is time that wee should now awake out of sleepe: for now is our saluation neerer then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deeds of darkenesse, and let vs put on the armour of light. Let vs walke honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel.

Mat. 21. 1. AND when they drew nigh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Iesus two of his Disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon yee shall finde an Asse bound, and her Colt with her, loose them, and bring them vnto mee: and if any man say ought vnto you, say yee, The Lord hath need of them: and straightway he will let them goe. All this was done that it might be fulfilled which was spoken by the Prophet, saying, Tell yee the daughter of Sion, Behold, thy King commeth vnto thee, meeke, sitting vpon an Asse, and a Colt, the foale of the Asse vsed to the yoke. The Disciples went, and did as Iesus commanded them, and brought the Asse and the Colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cried, saying, Hosanna to the Sonne of Dauid: Blessed is hee that commeth in the Name of the Lord, Hosanna in the highest. And when he was come to Hierusalem, all the citie was moued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth, a citie of Galilee. And Iesus went into the Temple of God,

and

and cast out all them that sold and bought in the Temple, and ouerthrew the Tables of the money-changers, and the seates of them that solde Doues, and said vnto them, It is written, My house shall be called the house of prayer, but ye haue made it a denne of theeues.

¶ The second Sunday in Aduent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to be written for our learning: Grant vs that wee may in such wise heare them, reade, marke, learne, & inwardly digest them, that by patience and comfort of thy holy word, we may embrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Jesus Christ.

The Epistle.

WHatsoeuer things are written aforetime, they are written for our learning, that we through patience and comfort of the Scriptures might haue hope. The God of patience and consolation grant you to be like minded one towards another, after the ensample of Christ Jesus: that yee all agreeing together, may with one mouth praise God the Father of our Lord Jesus Christ. Wherefore receiue yee one another, as Christ receiued vs, to the praise of God. And this I say, that Jesus Christ was a minister of the Circumcision for the trueth of God, to confirme the promises made vnto the Fathers, and that the Gentiles might praise God for his mercy, as it is written, For this cause I wil praise thee among the Gentiles, and sing vnto thy Name. And againe he saith, Reioyce yee Gentiles with his people. And againe, Praise the Lord all Rom.15.4.

yee Gentiles, and laud him all ye Nations together. And againe Esay saith, There shall be the root of Jesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope through the power of the holy Ghost.

The Gospel.

Luke 21. 25.

THere shall be signes in the Sunne, and in the Moone, and in the Starres: and in the earth the people shall bee at their wits end through despaire. The Sea and the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shall moone. And then shall they see the Sonne of man come in a cloud, with power and great glory. When these things begin to come to passe; then looke vp, and lift vp your heads, for your redemption draweth nigh. And hee shewed them a similitude: Behold the fig-tree, and all other trees, when they shoot forth their buds, ye see and know of your owne selues, that Summer is then nigh at hand. So likewise yee also (when yee see these things come to passe) be sure that the Kingdome of God is nigh. Verely I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe away, but my words shall not passe.

¶ The third Sunday in Aduent.

The Collect.

LOrd, wee beseech thee giue eare to our Prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Jesus Christ.

The

The iij. Sunday in Aduent.

The Epistle.

LEt a man this wise esteeme vs, euen as the Ministers of Christ, and Stewards of the secrets of God. Furthermore, it is required of the Stewards, that a man be found faithfull. With mee it is but a very small thing that I should be iudged of you, either of mans iudgement: No, I iudge not mine owne selfe, for I know nought by my selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsels of the hearts, and then shall euery man haue praise of God. 1. Cor. 1. 4

The Gospel.

WHen Iohn being in prison, heard the workes of Christ, he sent two of his disciples, and said vnto him, Art thou hee that shall come, or doe we looke for another? Iesus answered, and said vnto them, Goe and shew Iohn againe what yee haue heard and seene. The blinde receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospel: and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, what went ye out into the wildernesse to see? A reed that is shaken with the winde? or what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. But what went yee out for to see? A Prophet? Verily I say vnto you, and more then a Prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, Which shall prepare thy way before thee. Mat. 11. 2.

The iiij. Sunday in Aduent.

The Collect.

LOrd, raise vp (we pray thee) thy power and come among vs, and with great might succour vs, that whereas through our sins and wickednesse we be sore let and hindred, thy bountifull grace and mercy (through the satisfaction of thy Son our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost, be honour and glory world without end.

The Epistle.

Phil.4.4. REioyce in the Lord alway, and againe I say, Reioyce. Let your softnesse be knowen to all men: the Lord is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and mindes, through Christ Iesu.

The Gospel.

Iohn 1.19 THis is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, What art thou? And he confessed and denied not, and said plainly, I am not Christ. And they asked him, What art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then said they vnto him, What art thou, that we may giue an answer vnto them that sent vs? What sayest thou of thy selfe? He said, I am the voice of a crier in the wildernesse, Make straight the way of the Lord, as said the Prophet Esay. And they which were sent, were of the Pharisees, and they asked him, and said vnto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whom yee know not, he it is, which though he came after me, was before me, whose shooe latchet I am not worthy to vnloose. These things were done at Bethabara beyond Iordan, where Iohn did baptize.

¶ Christmas

Christmas day.

The Collect.

ALmighty God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin: grant that wee being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth with thee. &c.

The Epistle.

GOD in times past, diuerslie and many wayes spake vnto the Fathers by Prophets: but in these last dayes hee hath spoken to vs by his owne Sonne, whom hee hath made heire of all things, by whom also hee made the world. Which Sonne being the brightnesse of his glory, and the very Image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as he hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels said hee at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will bee his Father, and hee shall be my Sonne. And againe, when hee bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worship him. And vnto the Angels he saith, He maketh his Angels Spirits, and his Ministers a flame of fire. But vnto the Sonne he saith, Thy seat (O God) shall be for euer and euer, the Scepter of thy Kingdome is a right Scepter: thou hast loued righteousnesse, and hated iniquitie. Wherefore God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast laid the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou endurest. They all shall waxe old as doeth a gar- Heb. 1. 1.

ment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel.

John 1. 1. IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkenesse, and the darkenesse comprehended it not. There was sent from God a man whose name was John: the same came as a witnesse to beare witnesse of the Light, that all men through him might beleeue. He was not that Light, but was sent to beare witnesse of the Light. That Light was the true Light, which lighteth euery man that commeth into the World. Hee was in the World, and the World was made by him, and the World knew him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to bee made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth.

¶ Saint Steuens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed for his persecutors, to thee, which liuest, &c.

¶ Then shall follow the Collect of the Natiuity, Which shall be said continually vnto New-yeeres day.

The

Saint Steuens day.

The Epistle.

AND Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of God, and Iesus standing on the right hand of God, and said, Behold, I see the heauens open, and the Sonne of man standing on the right hand of God. Then they gaue a shout with a loud voice, and stopped their eares, and ran vpon him all at once, and cast him out of the Citie, and stoned him. And the witnesses laid downe their clothes at a young mans feet, whose name was Saul: and they stoned Steuen calling on, and saying, Lord Iesu receiue my spirit. And hee kneeled downe, and cried with a loud voice, Lord, lay not this sinne to their charge. And when hee had thus spoken, hee fell asleepe. Acts. 7 55

The Gospel.

BEhold, I send vnto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them ye shall scourge in your Synagogues, and persecute them from city to city, that vpon you may come all the righteous blood, which hath been shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the Temple and the Altar. Verily I say vnto you, All these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the Hen gathereth her chickens vnder her wings, and yee would not: Behold, your house is left vnto you desolate. For I say vnto you, ye shall not see me henceforth, till that ye say, Blessed is he that commeth in the Name of the Lord. Matt. 23. 34.

¶ Saint

¶ S. Iohn Euangelists day.

The Collect.

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightned by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord.

The Epistle.

1.Ioh.1.1. THat which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which wee haue looked vpon, and our hands haue handled of the Word of life, (And the life appeared, and wee haue seene, and beare witnes, and shew vnto you that eternall life which was with the Father, and appeared vnto vs) That which wee haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the Father, and his Sonne Iesus Christ. And this we write vnto you, that yee may reioyce, and that your ioy may bee full. And this is the tidings which wee haue heard of him, and declare vnto you, that God is Light, and in him is no darknesse at all. If we say wee haue fellowship with him, and walke in darknesse, wee lie, and doe not the trueth. But and if we walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If wee say we haue no sinne, wee deceiue our selues, and the trueth is not in vs. If wee acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If wee say wee haue not sinned, wee make him a liar, and his Word is not in vs.

The Gospel.

Ioh.21.19 IEsus said vnto Peter, Follow thou mee. Peter turned about, and saw the disciple whom Iesus loued, following (which also leaned on his breast at supper, and said, Lord, which is hee that betrayeth thee?) when Peter therefore saw him,

him, he said vnto Jesus, Lord, what shall he here doe? Jesus said vnto him, If I will haue him to tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that Disciple should not die: yet Jesus said not to him, He shall not die: but, if I will that he tarry till I come, what is that to thee? The same Disciple is he which testifieth of these things, and wrote these things, and We know that his testimony is true. There are also many other things, which Jesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written.

¶ Innocents day.

The Collect.

ALmighty God, whose praise this day the young Innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation our life may expresse thy faith, which with our tongues We do confesse, through Jesus Christ our Lord.

The Epistle.

I Looked, and loe, a Lambe stood on the mount Sion, and with him an hundred and forty foure thousand, hauing his Name and his Fathers Name written in their foreheads. And I heard a voice from heauen, as the sound of many waters, and as the voice of a great thunder. And I heard the voice of harpers harping with their harpes. And they sung as it were a new song before the seat, and before the foure Beasts and Elders, and no man could learne the song, but the hundred and forty foure thousand, which were redeemed from the earth. These are they which were not defiled with Women, for they are virgins. These follow the Lambe, whithersoeuer he goeth. These were redeemed from men, being the first fruits vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the Throne of God. Reuelat. 14. 1.

The

The Sunday after Christmas.

The Gospel.

Mat. 2.13. THe Angel of the Lord appeared to Ioseph in a sleepe, saying, Arise, and take the childe and his mother, and flee into Egypt, and be thou there, till I bring thee word. For it will come to passe, that Herod will seeke the childe to destroy him. So when hee awoke, hee tooke the Childe and his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Son. Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth men of war, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeeres old or vnder) according to the time that hee had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremie, Whereas he said, In Rama was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almighty God, &c. As vpon Christmas day.

The Epistle.

Gal.4.1. AND I say, that the heire (as long as hee is a childe) differeth not from a seruant, though hee be lord of all, but is vnder tutors and gouernours, vntill the time that the father hath appointed: Euen so wee also, when wee were children, were in bondage vnder the ordinances of the world: but when the time was full come, God sent his Sonne made of a Woman, and made bond vnto

vnto the Law, to redeeme them which were bound vnto the Law, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because yee are sonnes, God hath sent the Spirit of his Sonne into your hearts, which crieth Abba Father. Wherefore now thou art not a seruant, but a sonne. If thou be a Sonne, thou art also an heire of God through Christ.

The Gospel.

THis is the booke of the generation of Mat. 1.1.
Jesus Christ the sonne of Dauid, the sonne of Abraham. Abraham begat Isahac: Isahac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zara of Thamar: Phares begate Esrom: Esroni begate Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begate Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the king: Dauid the king begat Solomon of her that was the wife of Urie: Solomon begate Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Josaphat: Josaphat begate Joram: Joram begate Osias: Osias begat Joatham: Joatham begate Achas: Achas begate Ezekias: Ezekias begate Manasses: Manasses begate Amon: Amon begate Josias: Josias begate Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begate Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begate Azor: Azor begate Sadoc: Sadoc begate Achim: Achim begate Eliud: Eliud begate Eleazar: Eleazar begate Matthan: Matthan begate Jacob: Jacob begate Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generations from Abraham vnto Dauid, are fourteene generations. And from Dauid vnto the captiuity of Babylon, are fourteene

fourteene generations. And from the captiuity of Babylon vnto Christ, are fourteene generations.

The birth of Jesus Christ was on this wise: when his mother Mary was married to Joseph, (before they came to dwell together) she was found with child by the holy Ghost. Then Joseph her husband because he was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. She shall bring forth a sonne, and thou shalt call his Name Jesus, for he shall saue his people from their sinnes.

All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maide shall be with childe, and shall bring forth a Sonne, and they shall call his name Emmanuel, which if a man interpret, is as much to say, as God with vs. And Joseph assoone as he awoke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knew her not, till shee had brought forth her first begotten Sonne, and called his Name Jesus.

¶ The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Sonne to bee circumcised, and obedient to the Law for man: Grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Rom.4.8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also? For wee say that faith was reckoned to Abraham for

for righteousnesse. How was it then reckoned: when he was in circumcision, or when he was in the vncircumcision: not in time of Circumcision, but when he was yet vncircumcised. And he receiued the signe of Cirumcision, as a seale of the righteousnes of Faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be not circumcised, that righteousnes might be imputed to them also, and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of Circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousnesse of faith. For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the Angels were gone away from the shepherds into heauen, they said one to another, Let vs goe euen now vnto Bethlehem, and see this thing that we heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Joseph, and the Babe laid in a manger. And when they had seene it, they published abroad the saying that was told them of that childe. And all they that heard it, wondred at those things which were told them of the Shepherds. But Mary kept all these sayings, and pondered them in her heart. And the shepherds returned, praising and lauding God for all the things that they had heard and seene, euen as it was told vnto them. And when the eight day was come, that the childe should be circumcised, his Name was called Jesus, which was named of the Angel before he was conceiued in the wombe.

Luke 2.15

If there be any Sunday betweene the *Epiphany* and the *Circumcision*, then shall be vsed the same Collect, Epistle, & Gospel, at the Communion, which was vsed the day of *Circumcision*.

¶ The

¶ The Epiphanie.

The Collect.

O God, which by the leading of a Star, didst manifest thy onely begotten Sonne to the Gentiles: Mercifully grant, that wee which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Ephes. 3. 1

For this cause I Paul am a prisoner of Jesus Christ for you heathen, if yee haue heard of the ministration of the grace of God which is giuen mee to you ward. For by reuelation shewed he the mystery vnto me, as I wrote afore in few words, whereby when yee reade, ye may vnderstand my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritours also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel: Whereof I am made a minister, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Unto me the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the world hath beene hid in God, which made all things through Jesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might be knowne by the Congregation, the manifold wisedome of God, according to the eternall purpose which he wrought in Christ Jesus our Lord, by whom wee haue boldnesse and entrance with the confidence which is by the faith of him.

The

The Epiphanie.

The Gospel.

When Jesus was borne in Bethlehem a citie of Jury, in the time of Herod the king: behold, there came wise men from the East to Hierusalem, saying, Where is he that is borne King of the Jewes: for wee haue seene his Starre in the East, and are come to worship him. When Herod the king had heard these things, hee was troubled, and all the Citie of Jerusalem with him. And when hee had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Christ should be borne. And they said vnto him, At Bethlehem in Jury: for thus it is written by the Prophet, And thou Bethlehem in the land of Jury, art not the least among the Princes of Judah: for out of thee shall come vnto me the Captaine that shall gouerne my people Israel. Then Herod when he had priuily called the wise men, he enquired of them diligently what time the Starre appeared. And hee bade them goe to Bethlehem, and said, Goe your way thither, and search diligently for the childe: and when ye haue found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed, and loe, the Starre which they saw in the East, went before them, till it came and stood ouer the place wherein the Childe was. When they saw the Starre, they were exceeding glad, and went into the house, and found the Child with Mary his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him gifts, Gold, Frankincense, and Myrrhe. And after they were warned of God in a sleep, that they should not goe again to Herod, they returned into their own countrey another way. Matth. 2. 1.

¶ The first Sunday after the Epiphanie.

The Collect.

LOrd wee beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

Rom. 12.1. I Beseech you therefore brethren, by the mercifulnesse of God, that yee make your bodies a quicke sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world: but bee yee changed in your shape, by the renewing of your minde, that yee may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that hee be gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and all members haue not one office: So we, being many, are one body in Christ, and euery man among our selues, one anothers members.

The Gospel.

Luk. 2.42. THe father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the Childe Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue been in the company, came a dayes iourney, and sought him among their kinsefolke and acquaintance:

quaintance: and when they found him not, they went back againe to Hierusalem, and sought him. And it fortuned, that after three dayes they found him in the Temple, sitting in the middest of the doctors, hearing them, and posing them. And all that heard him, were astonished at his understanding and answers. And when they saw him, they maruelled. And his mother said vnto him, Sonne, Why hast thou thus dealt with vs: behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me: wist ye not that I must go about my Fathers businesse: And they vnderstood not that saying which hee spake vnto them. And he went down with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisdome and age, and in fauour with God and men.

¶ The second Sunday after the Epiphanie.

The Collect.

ALmighty and euerlasting God, which doest gouerne all things in heauen and earth, mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life, through Iesus Christ our Lord.

The Epistle.

SEeing that wee haue diuers gifts according to the grace that is giuen vnto vs, if a man haue the gift of prophecie, let him haue it, that it bee agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him do it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercie, let him doe it with chearfulnesse. Rom. 12. 6.

The ij. Sunday after Epiphany.

Let loue be without dissimulation. Hate that which is euill and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before another. Be not slothfull in the businesse which yee haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the Saints. Be ready to harbour. Blesse them that persecute you. Blesse, I say, and curse not. Be merry with them that are merry, weep with them that weepe. Be of like affection one towards another. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Iohn 2.1. AND the third day was there a mariage in Cana a citie of Galilee, and the mother of Jesus was there. And Jesus was called (and his Disciples) vnto the mariage. And when the wine failed, the mother of Jesus said vnto him, They haue no wine. Jesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother said vnto the ministers, whatsoeuer he saith vnto you, doe it. And there were standing there six water pots of stone, after the manner of purifying of the Jewes, conteining two or three firkins a piece. Jesus said vnto them, Fill the water pots with water. And they filled them vp to the brim. And he said vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was (but the ministers which drew the water, knew) he called the bridegroom, and said vnto him, Euery man at the beginning doth set foorth good wine, and when men be drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his Disciples beleeued on him.

The

The third Sunday after the Epiphanie.

The Collect.

ALmighty and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch foorth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BEe not wise in your owne opinions. Recompense to no man euill for euill. Prouide afore hand things honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) liue peaceably with all men. Dearly beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therfore if thine enemie hunger, feed him: if he thirst, giue him drink: for in so doing thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnesse. Rom. 12. 16.

The Gospel.

WHen hee was come downe from the mountain, much people followed him. And behold, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Jesus put forth his hand, & touched him, saying, I will, be thou clean. And immediatly his leprosie was cleansed. And Jesus said vnto him, Tell no man, but go and shew thy self to the Priest, & offer the gift (that Moses cõmanded to be offred) for a witnesse vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lieth at home sicke of the palsie, and is grieuously pained. And Jesus said, When I come vnto him, I will heale him. The Centurion answered and said, Sir, I am not worthy that thou shouldest come vnder Matt. 8. 1.

my roofe: but ſpeake the woꝛd onely, and my ſeruant ſhall be healed. Foꝛ I alſo my ſelfe am a man ſubiect to the authoꝛity of another, and haue ſouldiers vnder me: and I ſay vnto this man, Goe, and he goeth: and to another man, Come, and he commeth: and to my ſeruant, Doe this, and he doth it. When Ieſus heard theſe woꝛds, he maruelled, and ſaid to them that followed him, Verily I ſay vnto you, I haue not found ſo great faith in Iſrael. I ſay vnto you, that many ſhall come from the Eaſt and Weſt, and ſhall reſt with Abꝛaham, Iſaac, and Iacob in the kingdome of heauen: But the childꝛen of the kingdome ſhall bee caſt out into vtter darkneſſe, there ſhall be weeping and gnaſhing of teeth. And Ieſus ſaid vnto the Centurion, Goe thy way, and as thou beleeueſt, ſo be it vnto thee. And his ſeruant was healed the ſelfe ſame houre.

¶ The iiij. Sunday after the Epiphanie.

The Collect.

GOD which knoweſt vs to be ſet in the midſt of ſo many and great dangers, that foꝛ mans fraileneſſe wee cannot alwayes ſtand vpꝛightly: grant to vs the health of body and ſoule, that all thoſe things which we ſuffer foꝛ ſinne, by thy helpe wee may well paſſe and ouercome, thꝛough Chꝛiſt our Loꝛd. Amen.

The Epiſtle.

Rom. 13. 1. LEt euery ſoule ſubmit himſelfe vnto the authoꝛitie of the higher powers: foꝛ there is no power but of God. The powers that bee, are oꝛdained of God. Whoſoeuer theꝛefoꝛe reſiſteth power, reſiſteth the oꝛdinance of God: but they that reſiſt, ſhall receiue to themſelues damnation. Foꝛ rulers are not fearefull vnto them that doe good, but to them that doe euill. Wilt thou be without feare of the power? do well then, and ſo ſhalt thou be pꝛaiſed of the ſame: foꝛ he is the miniſter of God foꝛ thy wealth. But if thou doe that which is euill, then feare: foꝛ he beareth not the ſwoꝛd foꝛ nought: foꝛ he is the miniſter of God to take vengeance on them that doe euill. Wheꝛefoꝛe yee muſt needes obey,

obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: for they are Gods ministers seruing for the same purpose. Giue to euery man therefore his duty: tribute to Whom tribute belongeth: custome to Whom custome is due: feare, to Whom feare belongeth: honour, to Whom honour pertaineth.

The Gospel.

AND when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the shippe was couered with waues, but hee was asleepe. And his Disciples came to him, and awoke him, saying, Master, saue vs, wee perish. And he said vnto them, Why are yee fearefull, O yee of little faith: Then hee arose, and rebuked the windes, and the sea, and there followed a great calme. But the men maruelled, saying, What manner of man is this, that both windes and sea obey him: And When hee was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying, O Iesu thou Sonne of God, what haue We to doe With thee: Art thou come hither to torment vs before the time: And there was a good way off from them an herd of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to go into the herd of swine. And he said vnto them, Go your wayes. Then went they out, and departed into the herd of swine. And behold, the whole herd of swine was carried headlong into the sea, and perished in the waters. Then they that kept them fled, and went their wayes into the citie, and told euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole citie came out to meete Iesus: and when they saw him, they besought him that hee would depart out of their coasts. Mat. 8. 23.

¶ The fifth Sunday after the Epiphanie.

The Collect.

LOrd, wee beseech thee to keepe thy Church and houshold continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mighty power, through Iesus Christ our Lord.

The Epistle.

Col.3.12. PUt vpon you as the elect of God, tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarrell against another: as Christ forgaue you, euen so doe ye. Aboue all these things, put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace yee are called in one body: and see that ye be thankfull. Let the word of Christ dwell in you plentifully, with all wisedome. Teach and exhort your owne selues in Psalmes and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoeuer yee doe in word or deed, doe all in the Name of the Lord Iesu, giuing thanks to God the Father by him.

The Gospel.

Mat.13.24. THe kingdome of heauen is like vnto a man which sowed good seed in his field: but while men slept, his enemie came and sowed tares, among the wheat, and went his way. But when the blade was sprung vp, and had brought foorth fruit, then appeared the tares also. So the seruants of the householder came, and said vnto him, Sir, diddest not thou sowe good seed in thy field: from whence then hath it tares: He said vnto them, The enuious man hath done this. The seruants said vnto him, Wilt thou then that we go and weed them vp: But he

he said, Nay, lest while ye gather vp the tares, ye plucke vp also the wheat with them: let both grow together vntill the harueſt, and in the time of harueſt, I will say to the reapers, Gather ye first the tares, and binde them together in sheaues to be burnt, but gather the wheat into my barne.

¶ The sixt Sunday (if there be so many) shall haue the Collect, Epistle, and Gospel, that was vpon the fift Sunday.

¶ The Sunday called Septuagesima.

The Collect.

LOrd, wee beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may bee mercifully deliuered by thy goodnes, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth and reigneth world without end. Amen.

The Epistle.

PErceiue yee not how that they which runne in a course, runne all, but one receiueth the reward? So runne that ye may obtain. Euery man that proueth masteries, abstaineth from all things: and they doe it to obtain a crown that shall perish: but wee to obtaine an euerlasting crown. I therefore so runne not as at an vncertain thing: so fight I, not as one that beateth the ayre: but I tame my body, & bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be cast away. 1.Cor.9. 24.

The Gospel.

THe Kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a peny a day, he sent them into his Vineyard. And hee went Matt.20.1.

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out about the third houre, and saw other standing idle in the market place, and said vnto them, Goe ye also into the Vineyard, and whatsoeuer is right, I will giue you. And they went their way. Again he went out about the sixth and ninth houre, and did likewise. And about the eleuenth houre hee went out, and found other standing idle, and said vnto them, Why stand ye here all the day idle? They said vnto him, Because no man hath hired vs. He saith vnto them, Goe ye also into the Vineyard, and whatsoever is right, that shall ye receiue. So when Euen was come, the Lord of the Vineyard said vnto his Steward, Call the labourers, and giue them their hire, beginning at the last, vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heat of the day. But hee answered vnto one of them, and said, Friend, I doe thee no wrong: Diddest thou not agree with me for a peny? Take that thine is and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as mee lusteth with mine owne goods? Is thine eye euill because I am good? So the last shall be first, and the first shall be last. For many be called, but few be chosen.

¶ The Sunday called Sexagesima.

The Collect.

ALmighty God, which seest that we put not our trust in any thing that we doe: mercifully grant, that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord.

The

Sunday called Sexagesima.

The Epistle.

2.Cor.11. 19.

YE suffer fooles gladly, seeing your selues are wise. For ye suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though we had beene weake in this behalfe. Howbeit, whereinsoeuer any man dare be bold (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I forty stripes saue one. Thrice was I beaten with rods, I was once stoned, I suffered thrice shipwracke, night and day haue I beene in the deepe sea. In tourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the City, in perils in the wildernesse, in perils in the sea, in perils among false brethren, in labour and trauell, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse: beside the things which outwardly happen vnto me, I am cumbred daily, and doe care for all Congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I must needs boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

The Gospel.

Luke 8.4.

WHen much people were gathered together, and were come to him out of all Cities, hee spake by a similitude. The sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden downe, and the fowles of the aire deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moistnes. And some fell among thornes, and the thornes sprang vp

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with it, and choked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as hee said these things, hee cryed, Hee that hath eares to heare, let him heare. And his Disciples asked him, saying, What manner of similitude is this? And he said, Vnto you it is giuen to know the secrets of the Kingdom of God, but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstand. The parable is this: The seed is the word of God: Those that are beside the way, are they that heare, then commeth the deuill, and taketh the word out of their hearts, lest they should beleeue and be saued. They on the stones, are they, which when they heare, receiue the word with ioy, and these haue no roots, which for a while beleeue, and in time of temptation go away. And that which fell among thornes, are they, which when they haue heard, go forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

¶ The Sunday called Quinquagesima.

The Collect.

O Lord, which doest teach vs that all our doings without charity are nothing worth: send thy holy Ghost, and powre into our hearts that most excellent gift of charity, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: Grant this for thine onely Sonne Iesus Christs sake.

The Epistle.

1.Cor.13.1 THough I speake with tongues of men and of Angels, & haue no loue, I am euen as sounding brasse, or as a tinkling Cymball. And though I could prophesie, and vnderstand all secrets, and all knowledge: yea, if I haue all faith, so that I could moue mountains out of their

their places, & yet haue no loue, I am nothing. And though I bestow all my goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquity: but reioyceth in the trueth, suffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: but when that which is perfect is come, then that which is vnperfect shall be done away. When I was a childe, I spake as a childe, I vnderstood as a childe, I imagined as a childe: but assoon as I was a man, I put away childishnesse. Now we see in a glasse, euen in a darke speaking: but then shall we see face to face. Now I know vnperfectly: but then shall I know, euen as I am knowen. Now abideth Faith, Hope, and Loue, euen these three: but the chiefe of these is Loue.

The Gospel.

IEsus tooke vnto him the twelue, and said vnto them, Behold, wee goe vp to Hierusalem, and all shall bee fulfilled which are written by the Prophets of the Son of man. For hee shall bee deliuered vnto the Gentiles, and shall be mocked, and despightfully intreated, and spitted on. And when they haue scourged him, they will put him to death: and the third day hee shall rise againe. And they vnderstood none of these things. And this saying was hid from them, so that they perceiued not the things which were spoken. And it came to passe that as hee was come nigh to Jericho, a certain blinde man sate by the high way side begging. And when hee heard the people Luk. 18. 31.

people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cryed, saying, Iesu thou sonne of Dauid, haue mercie on mee. And they which went before, rebuked him, that hee should hold his peace. But he cried so much the more, thou sonne of Dauid, haue mercie on me. And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he said, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly hee receiued his sight, and followed him, praising God. And all the people, when they saw it, gaue praise vnto God.

¶ The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sinnes and knowledging our wretchednesse, may obtaine of thee the God of all mercie perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

Ioel 2.12. TVrne you vnto mee with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your cloathes. Turne you vnto the Lord your God: for hee is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) hee also shall turne and forgiue: and after his chastening hee shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blowe out with the trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let

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the bridegroome goe foorth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the heathen be lords thereof. Wherefore should they say among the heathen, where is now their God?

The Gospel.

WHen yee fast, be not sad as the hypocrites are: For they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theeues breake thorow and steale: But lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake thorow nor steale. For where your treasure is, there will your hearts be also. Matt. 6. 16.

The first Sunday in Lent.

The Collect.

LOrd, which for our sake didst fast fourty dayes and fourty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest with the Father and the holy Ghost, one God World without end.

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The first Sunday in Lent.

The Epistle.

2. Cor. 6. 1. WEe as helpers exhort you, that yee receiue not the grace of God in vaine. For hee saith, I haue heard thee in a time accepted; and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the Ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindneſſe, in the holy Ghost, in loue vnfained, in the Word of trueth, in the power of God, by the armour of righteousneſſe on the right hand and on the left, by honour and dishonour, by euill report and good report, as deceiuers, and yet true, as vnknowne, and yet knowne, as dying, and behold, we liue, as chastened, and not killed, as sorrowing, and yet alway merry, as poore, and yet making many rich, as hauing nothing, and yet possessing all things.

The Gospel.

Matth. 4. 1. THen Iesus was led away of the Spirit into the wildernesse, to be tempted of the deuill. And when hee had fasted fourtie dayes and fourty nights, hee was at the last an hungred. And when the tempter came to him, he said, If thou be the Sonne of God, command that these stones bee made bread. But hee answered, and said, It is written, Man shall not liue by bread onely, but by euery Word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy City, & setteth him on a pinacle of the Temple, and saith vnto him,

him, If thou be the Sonne of God, cast thy selfe downe headlong: for it is written, He shall giue his Angels charge ouer thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foot against a stone. And Jesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and shewed him all the Kingdomes of the world, and the glory of them, and saith vnto him, All these will I giue thee, if thou wilt fall downe and worship mee. Then saith Jesus vnto him, Auoid Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill left him, and behold, the Angels came and ministred vnto him.

¶ The second Sunday in Lent.

The Collect.

ALmighty God, which doest see that wee haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Jesus Christ.

The Epistle.

WEe beseech you brethren, and exhort you by the Lord Jesus, that ye increase more and more, euen as ye haue receiued of vs, how ye ought to walke, and to please God. For yee know what commandements we gaue you by our Lord Jesus Christ. For this is the will of God, euen your holinesse: that yee should abstaine from fornication, and that euery one of you should know how to keepe his vessell in holines and honour, and not in the lust of concupiscence, as doe the Heathen which know not God: that no man oppresse and defraud his brother in bargaining, because that the Lord is the auenger of all such things, as we told you before and testified. For God 1. Thess. 4. 1.

hath not called vs vnto vncleanneſſe, but vnto holineſſe. He therefore that deſpiſeth, deſpiſeth not man, but God, Which hath ſent his holy Spirit among you.

The Goſpel.

Matt.15. 21.

IEſus went thence, and departed into the coaſts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the ſame coaſts) cried vnto him, ſaying, Haue mercy on mee, O Lord, thou Sonne of Dauid: my daughter is piteouſly vexed with a deuill. But hee anſwered her nothing at all. And his diſciples came and beſought him, ſaying, Send her away, for ſhee crieth after vs. But he anſwered, and ſaid, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael. Then came ſhee and worſhipped him, ſaying, Lord helpe me. He anſwered and ſaid, It is not meet to take the childrens bread, and caſt it to dogs. Shee anſwered and ſaid, Truth Lord, for the dogs eate of the crumbes which fall from their maſters table. Then Ieſus anſwered and ſaid vnto her, O woman, great is thy faith, bee it vnto thee euen as thou wilt. And her daughter was made whole euen the ſame time.

¶ The third Sunday in Lent.

The Collect.

WEe beſeech thee Almighty God, looke vpon the hearty deſires of thy humble ſeruants, and ſtretch forth the right hand of thy Maieſtie, to bee our defence againſt all our enemies, through Ieſus Chriſt our Lord.

The Epiſtle.

Epheſ.5.1

BEe yee the followers of God as deare children, and walke in loue, euen as Chriſt loued vs, and gaue himſelfe for vs, an offering and a ſacrifice of a ſweet ſauour to God. As for fornication, and all vncleanneſſe, or couetouſneſſe, let it not bee once named among you, as it becom-

meth

meth Saints, or filthines, or foolish talking, or iesting, which are not comely, but rather giuing of thankes. For this yee know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the Kingdome of Christ, and of God. Let no man deceiue you with vaine words: For because of such things commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darkenesse, but now are yee light in the Lord: walke as children of light: for the fruit of the Spirit consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darknesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret: but all things when they are brought forth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

IEsus was casting out a deuill that was dumbe. And when hee had cast out the deuill, the dumbe spake, and the people wondered. But some of them said, Hee casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a signe from heauen. But hee knowing their thoughts, said vnto them, Euery kingdome diuided against it selfe, is desolate, and one house doth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdome endure: Because ye say, I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out: Therefore shall they be your iudges. But if I by the finger Luke 11. 14.

of God cast out deuils, no doubt the Kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: but when a stronger then he commeth vpon him, and ouercometh him, he taketh from him all his harnesse, wherin he trusted, and diuideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh thorow dry places, seeking rest: and when he findeth none, he saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voice, and said vnto him, Happy is the wombe that bare thee, and the paps which gaue thee sucke. But he said, Yea, happy are they that heare the word of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRant Wee beseech thee Almighty God, that Wee which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Jesus Christ.

The Epistle.

Gal. 4. 21. TEll me (yee that desire to be vnder the Law) doe ye not heare of the Law? for it is written, that Abraham had two sonnes: the one by a bond-maid, the other by a free-woman. Yea, and hee which was borne of the bond-woman, was borne after the flesh: but hee which was borne of the free-woman, was borne by promise. Which things are spoken by an allegory: for these are two Testaments, the one from the mount Sina, which gendreth vnto bondage, which

which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the Citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and cry thou that trauaillest not: for the desolate hath many moe children, then she that hath an husband. Brethren, we are after Isaac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the Spirit: euen so it is now. Neuertheless, what saith the Scripture? Put away the bond-woman and her sonne: for the sonne of the bond-woman shall not be heire with the son of the free-woman. So then brethren, we are not children of the bond-woman, but of the free-woman.

The Gospel.

IEsus departed ouer the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they saw his miracles which hee did on them which were diseased. And Iesus went vp into a mountaine, and there hee sate with his Disciples. And Easter (a feast of the Iewes) was nigh. When Iesus then lift vp his eyes, and saw a great company come vnto him, hee said vnto Philip, Whence shall wee buy bread, that these may eate? This he said to proue him, for he himselfe knew what he would doe. Philip answered him, Two hundred peny-worth of bread are not sufficient for them, that euery man may take a little. One of his Disciples (Andrew, Simon Peters brother) saith vnto him, There is a Lad which hath fiue barley loaues and two fishes: but what are they among so many? And Iesus said, Make the people sit down. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thankes, he gaue to Iohn 6. 1.

the disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, he said vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meat of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a trueth the same Prophet that should come into the world.

¶ The fifth Sunday in Lent.

The Collect.

WEe beseech thee, Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned, and preserued euermore both in body and soule, through Iesus Christ our Lord.

The Epistle.

Heb.9.11. CHrist being an high Priest of good things to come, came by a greater and a more perfect Tabernacle not made with hands, that is to say, not of this building, neither by the blood of goats and calues: but by his owne blood he entred in once into the Holy place, and found eternall redemption. For if the blood of oxen, and of goats, and the ashes of a young cow, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternall Spirit offered himselfe without spot to God) purge your consciences from dead works, for to serue ỹ liuing God: And for this cause is he the Mediator of the new Testament, that through death which chanced for ỹ redemption of those transgressions that were vnder ỹ first Testament, they which are called, might receiue the promise of eternall inheritance.

The

Sunday next before Easter.

The Gospel.

WHich of you can rebuke me of sinne: If I say the truth, why do ye not beleeue me? He that is of God, heareth Gods words: yee therefore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him, Say wee not well, that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and yee haue dishonoured me. I seeke not mine owne praise, there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shall neuer see death. Then said the Iewes vnto him, Now we know that thou hast the deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keep my saying, he shall neuer taste of death. Art thou greater then our Father Abraham which is dead? And the Prophets are dead: whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and yet yee haue not knowne him: but I know him. And if I say I know him not, I shall be a lyar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeres old, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Per Abraham was borne, I am. Then tooke they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple. Iohn 8. 46.

The Sunday next before Easter.

The Collect.

ALmighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death

vpon the crosse, that all mankind should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.

Phil.2.5. LEt the same minde bee in you, that was also in Christ Iesu, which when hee was in the shape of God, thought it no robbery to bee equall with God: Neuertheless, hee made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell as a man. Hee humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a Name which is aboue all names, that at the Name of Iesus euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse, that Iesus Christ is the Lord, vnto the praise of God the Father.

The Gospel.

Matt.26.1. AND it came to passe, when Iesus had finished all these sayings, hee said vnto his Disciples, Yee know that after two dayes shall be Easter, and the Sonne of man shall bee deliuered ouer to bee crucified. Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people, vnto the Palace of the high Priest (which was called Caiaphas) and held a Counsell, that they might take Iesus by subtilty, and kill him. But they said, Not on the holy day, lest there be an vproare among the people. When Iesus was in Bethany in the house of Simon the leper, there came vnto him a woman, hauing an Alabaster boxe of precious ointment, and powred it on his head as he sate at the board. But when his Disciples saw it, they had

had indignation, saying, Whereto serueth this waste? This ointment might haue beene well sold, and giuen to the poore. When Iesus vnderstood that, he said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that shee hath cast this ointment on my body, shee did it to bury me. Verily I say vnto you, Wheresoeuer this Gospel shall bee preached in all the world, there shall also this be told that she hath done for a memoriall of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priests, and said vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirty pieces of siluer. And from that time forth he sought opportunity to betray him. The first day of sweet bread, the disciples came to Iesus, saying to him, Where wilt thou that wee prepare for thee to eate the Passeouer? And he said, Goe into the City to such a man, and say vnto him, The Master saith, My time is at hand: I will keep my Easter by thee with my Disciples. And the Disciples did as Iesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate downe with the twelue: and as they did eat, he said, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Sonne of man truly goeth as it is written of him: but woe vnto that man by whom the Son of man is betrayed: it had been good for that man if he had not been borne. Then Iudas which betrayed him, answered, and said, Master, is it I? He said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue it to the Disciples, and said, Take, eat, this is my body. And he tooke the Cup, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the New Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruit of the Vine tree, vntill that day when I shall

drinke

drinke it new with you in my Fathers kingdome. And when they had said grace, they went out vnto mount Oliuet. Then said Iesus vnto them, All ye shall be offended because of mee this night: For it is written, I will smite the Shepherd, and the sheepe of the flocke shalbe scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered and said vnto him, Though all men bee offended because of thee, yet will I not be offended. Iesus said vnto him, Verily I say vnto thee, that in this same night before the Cocke crow, thou shalt deny me thrice. Peter said vnto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples. Then came Iesus with them vnto a Farme place (which is called Gethsemane) and said vnto the Disciples, Sit ye here while I go and pray yonder. And he tooke with him Peter and the two sonnes of Zebedee, and began to waxe sorrowfull and heauy. Then said Iesus vnto them, My soule is heauy euen vnto the death: tary ye here, and watch with me. And he went a little further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. And he came vnto the Disciples, and found them asleepe, and said vnto Peter, What, could yee not watch with mee one houre? Watch and pray, that yee enter not into temptation: The spirit is willing, but the flesh is weake. Hee went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And hee came and found them asleepe againe, for their eyes were heauy. And he left them, and went againe, and praied the third time, saying the same words. Then commeth he to his Disciples, and said vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners: Rise, let vs be going, behold, he is at hand that doth betray me. While hee yet spake, loe, Iudas one of the number of the twelue, came, and with him a great multitude with swords and staues, sent from the chiefe Priests and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the

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same is he, hold him fast. And forthwith he came to Jesus, and said, Haile Master, and kissed him. And Jesus said vnto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and tooke him. And behold, one of them which were which Jesus, stretched out his hand, and drew his sword, and strooke a seruant of the high Priest, and smote off his eare. Then said Jesus vnto him, Put vp thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall giue me euen now more then twelue Legions of Angels? But how then shall the Scriptures be fulfilled? For thus it must be. In that same houre said Jesus to the multitude, Yee be come out as it were to a theefe, with swords and staues for to take me. I sate dayly with you teaching in the Temple, and ye tooke me not. But all this was done, that the scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him afarre off vnto the high Priests palace, and went in, and sate with the seruants to see the end. The chiefe Priests and Elders, and all the Councell sought false witnesse against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to build it againe in three dayes. And the chiefe Priest arose, and said vnto him, Answerest thou nothing? why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and said vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the Sonne of God. Jesus said vnto him, Thou hast said. Neuerlesse I say vnto you, Hereafter shall ye see the Sonne of man sitting on the right hand of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemy, what need wee of any more Witnesses? Behold, now yee haue heard his blasphemy, what thinke ye? They answered and said, He

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is worthy to die. Then did they spit in his face, and buffeted him with fists. And other smote him on the face with the palme of their hands, saying, Tell vs thou Christ, who is he that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I wote not what thou sayest. When he was gone out into the porch, another wench saw him, and said vnto them that were there, This fellow was also with Jesus of Nazareth. And againe hee denied with an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and said vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare that he knew not the man. And immediatly the cocke crew. And Peter remembred the word of Jesus, which said vnto him, Before the cocke crow, thou shalt denie mee thrice: and he went out, and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people held a Councell against Jesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the Deputy. Then Judas which had betrayed him (seeing that hee was condemned) repented himselfe, and brought againe the thirty plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said, what is that to vs: see thou to that. And hee cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates, and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to bury strangers in. Wherfore the field is called Acheldama, that is, The field of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters field, as the Lord appointed me. Jesus stood before the Deputie, and the Deputie asked him, saying, Art thou the King of the Jewes? Jesus said vnto him, Thou sayest. And when

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hee was accused of the chiefe Priests and Elders, hee answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And hee answered him to neuer a word, insomuch that the Deputy maruelled greatly. At that feast the Deputy was wont to deliuer vnto the people a prisoner whom they would desire. He had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said, whether will ye that I giue loose vnto you, Barabbas, or Iesus which is called Christ? For he knew that for enuy they had deliuered him. When hee was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to do with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The Deputy answered and said vnto them, whether of the twaine will yee that I let loose vnto you? They said Barabbas. Pilate said vnto them, what shall I doe then with Iesus which is called Christ? they all said vnto him, Let him bee crucified. The Deputy said, what euill hath he done? But they cried the more, saying, Let him be crucified. When Pilate saw that he could preuaile nothing, but that more businesse was made, he tooke water, and washed his hands before the people, saying, I am innocent of the blood of this iust person, see yee. Then answered all the people, and said, His blood bee on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to bee crucified. Then the souldiers of the Deputie tooke Iesus into the common Hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reed, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene,

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(named Simon) him they compelled to beare his crosse. And they came vnto the place which is called Golgotha (that is to say, a place of dead mens sculls) and gaue him vineger mingled with gall, to drinke: and when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is Iesus the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest build it in three dayes, saue thy selfe. If thou bee the Sonne of God, come downe from the crosse. Likewise also the high Priests mocking him with the Scribes and Elders said, Hee saued other, himselfe he cannot saue: If he be the King of Israel, let him now come downe from the crosse, and wee will beleeue him. He trusted in God, let him deliuer him now, if hee will haue him: For he said, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixth houre was there darknesse ouer all the land, vntill the ninth houre. And about the ninth houre Iesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ranne, and tooke a spunge, and when hee had filled it full of vineger, he put it on a reed, and gaue him to drinke. Other said, Let be, let vs see whether Elias will come, and deliuer him. Iesus, when hee had cried againe with a loud voice, yeelded vp the ghost. And behold, the Vaile of the Temple did rent in two parts from the top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept, arose, and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion,

rion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Sonne of God. And many women were there (beholding him afarre off) which followed Jesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

WHat is hee this that commeth from Edom with red coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the wine-presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feet vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in mine heart, and the yeere when my people shall bee deliuered, is come. I looked about mee, and there was no man to shew me any helpe. I maruelled that no man held mee vp. Then I held mee by mine owne arme, and my feruentnesse sustained mee. And thus will I tread downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength: I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that hee hath giuen vs, for the great good that he hath done for Israel, which he hath giuen them of his owne Esay 63.1.

owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no shrinking children: and so he was their Sauiour. In their troubles he was also troubled with them, and the Angel that went forth from his presence, deliuered them. Of very loue and kindnesse that he had vnto them, he redeemed them. He hath borne them, and caried them vp euer since the world began. But after they prouoked him to wrath, and vexed his holy mind, he was their enemy, & fought against them himselfe. Yet remembred Israel the old time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fed his sheepe: Where is he that hath giuen his holy Spirit among them: He led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby hee gate himselfe an euerlasting Name. Hee led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of God, giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy iealousie, thy strength, the multitude of thy mercies, and thy louing kindnesse will not be intreated of vs: yet art thou our Father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and Redeemer, and thy Name is euerlasting. O Lord, wherefore hast thou led vs out of the way: wherefore hast thou hardened our hearts, that wee feare thee not: Bee at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The

Munday before Easter.

The Gospel.

After two dayes was Easter, and the dayes of sweet bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not in the Feast day, lest any businesse arise among the people. And when he was in Bethany in the house of Simon the leper, euen as hee sate at meat, there came a woman hauing an Alabaster boxe of ointment, called Nard, that was pure and costly, and she brake the boxe, and powred it vpon his head. And there were some that were not content within themselues, and said, What needed this waste of ointment? for it might haue been sold for more then three hundred pence, and haue been giuen to the poore: and they grudged against her. And Jesus said, Let her alone, why trouble yee her? She hath done a good worke on mee: for yee haue the poore with you alwayes, and whensoeuer you will, yee may doe them good: but mee haue yee not alwayes. She hath done that she could, she came afore hand to anoint my body to the burying. Verely I say vnto you, Wheresoeuer this Gospel shall be preached throughout the whole world, this also that shee hath done, shall bee rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the high Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought how hee might conueniently betray him. And the first day of sweet bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that we goe and prepare, that thou mayest eat the Passeouer? And he sent foorth two of his Disciples, and said vnto them, Go ye into the Citie, and there shall meet you a man bearing a pitcher of water, follow him. And Whithersoeuer he goeth in, Mark 14.1.

say yee vnto the good man of the house: The Master saith, where is the ghest-chamber, where shall I eat the Passeouer with my disciples? And he will shew you a great parlour paued and prepared, there make ready for vs. And his disciples went foorth, and came into the Citie, and found as hee had said vnto them, and they made ready the Passeouer. And when it was now euentide, hee came with the twelue: and as they sate at board, and did eate, Iesus said, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sorry: and to say to him one by one, Is it I? And another said, Is it I? Hee answered, and said vnto them. It is one of the twelue, euen he that dippeth with me in the platter. The Son of man truly goeth as it is written of him: but wo vnto that man by whom the Sonne of man is betrayed: good were it for that man if hee had neuer been borne. And as they did eat, Iesus took bread, and when he had giuen thanks, he brake it, and gaue to them, and said, Take, eate, this is my Body. And hee tooke the cup, and when he had giuen thanks, he gaue it to them: and they all dranke of it. And he said vnto them, This is my Blood of the new Testament, which is shed for many. Verily I say vnto you, I will drinke no more of the fruit of the Vine, vntill that day that I drink it new in the Kingdome of God. And when they had said grace, they went out to the mount Oliuet. And Iesus saith vnto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered: but after that I am risen again, I will go into Galilee before you. Peter said vnto him, And though all men be offended, yet will not I. And Iesus saith vnto him, Verely I say vnto thee, that this day, euen in this night, before the cocke crow twice, thou shalt deny me three times. But he spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also said they all. And they came into a place which was named Gethsemane, and he said to his disciples, Sit ye here, while I go aside and pray. And he taketh with him Peter, & James and John, and began to waxe abashed, and to be in an agony, and said vnto them, My soule is heauy euen vnto the death:

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tarry ye here and watch. And he went forth a little, and fell downe flat on the ground, and prayed, that if it were possible, the houre might passe from him. And he said, Abba, Father, all things are possible vnto thee, take away this cup from me: neuertheless, not as I will, but as thou wilt be done. And hee came and found them sleeping, and saith to Peter, Simon, sleepest thou? Couldest not thou watch one houre? Watch yee, and pray, lest ye enter into temptation: the spirit truely is ready, but the flesh is weake. And again he went aside, and prayed, and spake the same words. And he returned and found them asleep again, for their eyes were heauie, neither wist they what to answer him. And hee came the third time, and said to them, Sleepe henceforth, and take your ease: it is enough. The houre is come, behold, the Son of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth mee is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people with swords and staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is hee, take and leade him away warily. And assoone as hee was come, hee goeth straightway to him, and saith vnto him, Master, Master, and kissed him. And they laid their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the high Priests, and cut off his eare. And Jesus answered and said vnto them, Bee be come out as vnto a theefe with swords and staues, for to take mee: I was dayly with you in the Temple teaching, and yee tooke mee not: but these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ranne away. And there followed him a certaine young man clothed in linnen vpon the bare, and the young men caught him, and he left his linnen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off, (euen till hee was come into the Palace of the high Priest)

and hee sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the councill sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, Wee heard him say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands. But yet their witnesses agreed not together. And the high Priest stood vp among them, and asked Jesus, saying, Answerest thou nothing: How is it that these bear witnes against thee: But he held his peace, and answered nothing. Again the high Priest asked him, and said vnto him, Art thou Christ the Sonne of the blessed: And Jesus said, I am: and yee shall see the Sonne of man sitting on the right hand of power, and comming in the clouds of heauen. Then the high Priest rent his clothes, and said, What need we any further witnesses, ye haue heard blasphemie, what think ye: And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beat him with fists, and to say vnto him, Aread. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when shee saw Peter warming himselfe, shee looked on him, and said, Wast not thou also with Jesus of Nazareth: And he denied, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the cocke crew. And a Damsell (when she saw him) began again to say to them that stood by, This is one of them. And hee denied it again. And anon after, they that stood by, said againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the cocke crew. And Peter remembred the word that Jesus had said vnto him, before the cocke crow twice, thou shalt denie me three times: and he began to weepe.

¶ Tuesday

Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheeks to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth mee: Who will then go to law with mee? Let vs stand one against another. If there be any that will reason with me, let him come here forth to me. Behold, the Lord God standeth by me: What is he then that can condemne mee? Loe they shall be like as an old cloth, the moth shall eat them vp. Therefore Whoso feareth the Lord among you, let him heare the voice of his seruant. Whoso walketh in darknesse, & no light shineth vpon him, let him put his trust in the Name of the Lord, and hold him vp by his God. But take heed, yee all kindle a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleep in sorrow. Esa. 50. 5.

The Gospel.

ANd anon in the dawning, the high Priests held a Councell, with the Elders and the Scribes, and the whole Congregation, and bound Iesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And hee answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him again, saying, Answerest thou nothing? Behold Mar. 15. 1.

how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate maruelled. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murder. And the people called vnto him, and began to desire him that hee would doe according as hee had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Jewes: For he knew that the high Priests had deliuered him of enuy. But the high Priests mooued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and said vnto them, What will yee then that I doe vnto him, whom ye call the King of the Jewes: And they cried again, Crucifie him. Pilate said vnto them, what euill hath hee done: And they cried the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common Hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reed, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is the place of dead mens sculs.) And they gaue him to drink, Wine mingled with myrrhe: but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, What euery man should take. And it was about the third houre, and they crucified him. And the title of his cause was written, The King of the Iewes. And they crucified him with two theeues, the one on his right hand, and the other on his left: and the Scripture was

fulfilled,

fulfilled, which saith, Hee was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, Ah wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the Crosse. Likewise also mocked him the high Priests among themselues, with the Scribes, and said, Hee saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see & beleeue. And they that were crucified with him, checked him also. And when the sixth houre was come, darknes arose ouer all the earth vntill the ninth houre. And at the ninth houre Iesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran and filled a spunge full of vineger, and put it on a reed, & gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Iesus cryed with a lowd voyce, and gaue vp the Ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stood before him) saw that he so cryed, and gaue vp the Ghost, he said, Truely this man was the Sonne of God. There were also women a good way off, beholding him: Among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women which came vp with him to Hierusalem. And now when the Euen was come (because it was the day of preparing that goeth before the Sabbath) Joseph of the Citie of Arimathea, a noble Counseller, which also looked for the Kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Iesus. And Pilate maruelled that he was already dead, and called vnto him the Centurion, and asked of him whether hee had beene any while dead. And when he knew the trueth of the Centurion, he gaue the body to Joseph. And hee bought a linnen cloth, and tooke him downe, and wrapped him in the linen cloth, and layd him

in a Sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laid.

¶ VVednesday before Easter.

The Epistle.

Heb.9.16. VVHereas is a Testament, there must also (of necessity) be the death of him that maketh the Testament. For the Testament taketh authority when men are dead: For it is yet of no value, as long as he that maketh ỹ Testament is aliue. For which cause also, neither the first Testament was ordained without blood. For when Moses had declared all the Commandments to all the people, according to the Law, he tooke the blood of calues & of goats, with water, & purple wooll, & hyssop, and sprinkled both the booke and all the people, saying, This is the blood of the Testamẽt which God hath appointed vnto you. Moreouer, he sprinkled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly things be purified with such things: but that the heauenly things themselues be purified with better Sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the high Priest entreth into the holy place euery yeare with strange blood, (for then he must haue often suffered since the world began) but now in the end of the world hath hee appeared once, to put sin to flight, by the offering vp of himselfe. And as it is apointed vnto all men that they shall once die, and then commeth the iudgement: euen so Christ was once

offered

offered to take away the sinnes of many, and vnto them that looke for him, shall hee appeare againe without sinne vnto saluation.

The Gospel.

THe feast of sweet bread drew nigh, Luke 22.1
which is called Easter, & the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the hie Priests and officers, how he might betray him vnto them. And they were glad, and promised to giue him money. And he consented, and sought opportunity to betray him vnto them, when the people were away. Then came the day of Sweet bread, when of necessity the Passeouer must be offered. And he sent Peter and John, saying, Goe, and prepare vs the Passeouer, that we may eat it. They said vnto him, Where wilt thou that we prepare? And he said vnto them, Behold, when ye enter into the Citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that hee entreth in, and ye shall say vnto the Good-man of the house, The Master saith vnto thee, Where is the Guest-chamber, where I may eate the Passeouer with my disciples? And he shall shew you a great parlour paued, there make ready. And they went, and found as hee had said vnto them, and they made ready the Passeouer. And when the houre was come, he sate down, and the twelue Apostles with him. And hee said vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, Henceforth I will not eate of it any more, vntill it be fulfilled in the Kingdome of God. And he tooke the Cuppe, and gaue thanks, and said, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the Vine,

vntill

vntill the Kingdome of God come. And he tooke bread, and when hee had giuen thanks, hee brake it & gaue it vnto them, saying, This is my body which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me is with me on the Table. And truely the Sonne of man goeth as it is appointed: but woe vnto that man by whom hee is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should seeme to be the greatest. And hee said vnto them, The Kings of nations reigne ouer them, and they that haue authoritie ouer them, are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall be as he that doth ministet. For whether is greater, hee that sitteth at meat, or he that serueth: Is not hee that sitteth at meate: But I am among you as hee that ministreth. Ye are they which haue abiden with mee in my temptations. And I appoint vnto you a Kingdome, as my Father hath appointed to me, that ye may eat and drinke at my Table in my Kingdome, and sit on Seats iudging the twelue tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to go with thee into prison, and to death. And hee said, I tell thee Peter, the cocke shall not crow this day, till thou haue denied thrice that thou knowest me. And he said vnto them, When I sent you without Wallet, and scrip, & shoes, lacked you any thing: And they said, No. Then said he vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coat, and buy one. For I say vnto you, that yet the same which is written, must be performed in mee, Euen among the wicked was hee reputed: for those things which are written of mee, haue an end. And they said, Lord, behold, heere are two swordes.

And

Wednesday before Easter.

And he said vnto them, It is enough. And he came out, and went (as hee was wont) to mount Oliuet. And the disciples followed him: and when he came to the place, hee said vnto them: Pray, lest ye fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoone this cup from mee: neuertheless, not my will, but thine bee fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And he was in an agonie, and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when hee arose from prayer, and was come to his disciples, he found them sleeping for heauinesse, and he said to them, Why sleepe yee: Arise, and pray, lest yee fall into temptation. While hee yet spake, behold, there came a company, and he that was called Judas, one of the twelue, went before them, and preassed nigh vnto Jesus to kisse him. But Jesus said vnto him, Judas, betrayest thou the Sonne of man with a kisse: when they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword: And one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered and said, Suffer yee thus farre foorth. And when hee touched his eare, he healed him. Then Jesus said vnto the high Priests and Rulers of the Temple, and the Elders which were come to him: Yee be come out as vnto a thiefe with swords and staues. When I was dayly with you in the Temple, yee stretched foorth no hands against mee: But this is euen your very houre, and the power of darknesse. Then tooke they him, and led him, and brought him to the high Priests house. But Peter followed afarre off. And when they had kindled a fire in the middes of the palace, and were set downe together, Peter also sate down among them. But when one of the wenches beheld him, as hee sate by the fire, and looked vpon him, shee said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while, another saw him, and said, Thou art also one of them. And Peter said, Man, I am not. And about the space of an houre after, another affirmed, saying,

ſaying, Uerely this fellow was with him alſo, for he is of Galilee. And Peter ſaid, Man, I wot not what thou ſayeſt. And immediatly while he yet ſpake, the cocke crew. And the Lord turned backe, and looked vpon Peter, and Peter remembred the word of the Lord, how he had ſaid vnto him, Before the cocke crow, thou ſhalt deny me thrice: and Peter went out, and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him: And when they had blindfolded him, they ſtrooke him on the face, and aſked him, ſaying, Aread, who is he that ſmote thee? And many other things deſpightfully ſaid they againſt him. And as ſoone as it was day, the Elders of the people, and the high Prieſts and Scribes came together, and led him into their Councell, ſaying, Art thou very Chriſt? Tell vs. And he ſaid vnto them, If I tell you, yee will not beleeue me: and if I aſke you, you will not anſwere, nor let me goe. Hereafter ſhall the Sonne of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Sonne of God? He ſaid, Ye ſay that I am. And they ſaid, What need we of any further witneſſe? for we our ſelues haue heard of his owne mouth.

¶ Thurſday before Eaſter.

The Epiſtle.

1.Cor.11. 17.

THis I warne you of, and commend not, that ye come not together after a better manner, but after a worſe. For firſt of all, when ye come together in the Congregation, I heare that there is diſſentiõ among you, and I partly beleeue it. For there muſt bee ſects among you, that they which are perfect among you, may be knowne. When yee come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth afore to eat his owne ſupper, and one is hungry, and another is drunken. Haue ye not houſes to eat and drinke in? Deſpiſe

ye

ye the Congregation of God, and shame them that haue not: what shall I say vnto you? shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which hee was betrayed, tooke bread, and when hee had giuen thanks, hee brake it, and said, Take yee, and eate, this is my body which is broken for you: this do ye in the remembrance of me. After the same manner also he tooke the cup when supper was done, saying, This cup is the new Testament in my blood: this doe, as oft as ye drinke it in remembrance of me. For as often as yee shall eate this bread, and drinke of this cup, ye shall shew the Lords death till hee come. Wherefore whosoeuer shall eat of this bread, and drinke of this cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lords body. For this cause many are weak and sicke among you, and many sleep. For if we had iudged our selues, we should not haue been iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherefore my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and ledde him vnto Pilate. And they beganne to accuse him, saying, Wee found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying, that hee is Christ a King. And Pilate apposed him, saying, Art thou the King of the Iewes? Hee answered him, and said, Thou sayest it. Then said Pilate to the high Priest, and to the people, Luke 23.1

people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Jewry, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as he knew that hee belonged vnto Herods iurisdiction, hee sent him to Herod, which was also at Hierusalem at that time. And when Herod saw Jesus, he was exceeding glad, for hee was desirous to see him of a long season, because hee had heard many things of him, and hee trusted to haue seen some miracles done by him. Then hee questioned with him many words: but he answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herod with his men of warre despised him. And when he had mocked him, hee arayed him in white clothing, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high Priests, and the Rulers, and the people, and said vnto them, Ye haue brought this man vnto mee, as one that peruerteth the people, and behold, I examine him before you, and finde no fault in this man of those things whereof yee accuse him, no nor yet Herod. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessity hee must haue let one loose to them at that Feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas (which for a certain insurrection made in the Citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Jesus loose. But they cryed, saying, Crucifie him, crucifie him. He said vnto them the third time, Whatevill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with lowd voyces, requiring that he might be crucified. And the voyces of them and of the high Priests preuailed. And Pilate gaue sentence, that it should be as they required: and hee let loose vnto them him, that for insurrection and murder was cast into prison, whom they had desired. And hee deliuered to them Jesus, to doe with him what they

would. And as they led him away, they caught one Simon of Syrene comming out of the field, and on him layd they the Crosse, that hee might beare it after Jesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Jesus turned backe vnto them, and said, Yee daughters of Hierusalem, weepe not for me, but weep for your selues, and for your children: For behold, the dayes will come, in the which they shall say, Happy are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hils, Couer vs. For if they doe this in a greene tree, what shall be done in the drie? And there were two euill doers led with him to be slaine. And after that they were come to the place, which is called Caluary, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Jesus, Father, forgiue them, for they wot not what they doe. And they parted his raiment, and cast lots: and the people stood and beheld. And the Rulers mocked him with them, saying, Hee saued other men, let him saue himselfe, if hee be very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger, and said, If thou be the King of the Jewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? We are righteously punished, for wee receiue according to our deeds: But this man hath done nothing amisse. And hee said vnto Jesus, Lord, remember mee when thou commest into thy Kingdome. And Jesus said vnto him, Verely I say vnto thee, To day shalt thou be with me in Paradise. And it was about the sixth houre: and there was a darknesse ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent, euen thorow the middes. And when Jesus had cried with a

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a lowd voyce, he ſaid, Father, into thine hands I commend my ſpirit. And when he had thus ſaid, he gaue vp the ghoſt. When the Centurion ſaw what had happened, hee glorified God, ſaying, Uerely this was a righteous man. And all the people that came together to that ſight, and ſaw the things which had happened, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afarre off, beholding theſe things. And behold, there was a man named Joſeph, a Counſeller, and he was a good man, and a iuſt: the ſame had not conſented to the counſell and deed of them, which was of Arimathea, a citie of the Jewes, which ſame alſo waited for the Kingdome of God: he went vnto Pilate, and begged the body of Jeſus, and tooke it downe, and wrapped it in a linen cloth, and laid it in a ſepulchre that was hewen in ſtone, wherein neuer man before had been laid. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the ſepulchre, and how his body was laid. And they returned and prepared ſweet odours, and ointments: but reſted on the Sabboth day, according to the Commandment.

¶ On good Friday.

The Collects.

ALmighty God, wee beſeech thee graciouſly to behold this thy family, for the which our Lord Jeſus Chriſt was contented to be betrayed, and giuen vp into the hands of wicked men, and to ſuffer death vpon the Croſſe, who liueth and reigneth, &c.

ALmighty and euerlaſting God, by whoſe Spirit the whole body of the Church is gouerned and ſanctified: Receiue our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy Congregation, that euery member of the ſame in his vocation and miniſtery, may truely and godly ſerue thee, through our Lord Jeſus Chriſt.

Mercifull

On good Friday

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercy vpon all Iewes, Turkes, Infidels, and Hereticks, and take from them all ignorance, hardnesse of heart, and contempt of thy Word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one fold vnder one Shepherd, Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then those sacrifices haue ceased to haue been offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheless, in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goats cannot take away sinnes. Wherefore when he commeth into the world, he saith, Sacrifice and offering thou wouldest not haue, but a body hast thou ordained me. Burnt offerings also for sinne hast thou not allowed. Then said I, Loe, I am here. In the beginning of the booke it is written of me, that I should doe thy will, O God. Aboue, when hee saith, Sacrifice and offering, and burnt sacrifices and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Law:) Then said he, Loe, I am here to doe thy will, O God: he taketh away the first, to establish the latter. By the which will Wee are made holy, euen by the offering of the body of Iesus Christ once for all. And euery Priest is ready dayly ministring, and offering oftentimes one manner of oblation Heb. 10. 1

tion, which can neuer take away sinnes. But this man after hee had offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth tarrieth till his foes bee made his footstoole. For with one offering hath hee made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he told before, This is the Testament that I will make vnto them: After those dayes (saith the Lord) I will put my Lawes in their hearts, and in their minds will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesu, we haue liberty to enter into the holy place, by the new and liuing way, which hee hath prepared for vs through the vaile (that is to say) by his flesh: and seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering (for he is faithful that promised) and let vs consider one another, to the intent that wee may prouoke vnto loue, and to good workes, not forsaking the fellowship that wee haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

Iohn 18. 1. When Iesus had spoken these words, he went forth with his disciples ouer the brook Cedron, where was a garden, into the which hee then entred with his disciples. Iudas also which betrayed him, knew the place. For Iesus oft times resorted thither with his disciples. Iudas then (after he had receiued a band of men, and ministers of the high Priests and Pharisees) came

came thither with lanthornes, and firebrands, and weapons. And Iesus knowing all things that should come on him, went forth, and said vnto them, Whom seeke yee? They answered him, Iesus of Nazareth. Iesus said vnto them, I am hee. Iudas also which betrayed him, stood with them. As soone then as he had said vnto them, I am he, they went backward, and fell to the ground. Then asked hee them againe, Whom seeke ye? They said, Iesus of Nazareth. Iesus answered, I haue told you that I am he: if ye seeke me therefore, let these goe their way, that the saying might bee fulfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me? Then the company, and the captain, and the ministers of the Iewes tooke Iesus and bound him, and led him away to Annas first, for hee was father in law to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsell to the Iewes, that it was expedient that one man should die for the people. And Simon Peter followed Iesus, and so did another Disciple: That Disciple was knowne to the high Priest, and went in with Iesus into the Palace of the high Priest. But Peter stood at the doore without. Then went out that other Disciple (which was knowne to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then said the Damosell that kept the doore, vnto Peter, Art not thou also one of this mans Disciples? Hee said, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Iesus of his Disciples, and of his doctrine. Iesus answered him, I spake openly in the world, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue resorted, and in secret haue I spoken nothing. Why askest thou me? Aske them which heard mee,

what I said vnto them: Behold, they can tell what I said. When hee had thus spoken, one of the ministers which stood by, smote Iesus on the face, saying, Answerest thou the high Priest so? Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then said they vnto him, Art not thou also one of his Disciples? He denied it, and said, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) said vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediately the Cocke crew. Then led they Iesus from Caiaphas, into the hall of Iudgement: It was in the morning, and they themselues went not into the Iudgement hall, lest they should be defiled, but that they might eat the Passeouer. Pilate then went out to them, and said, What accusation bring you against this man? They answered and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee. Then said Pilate vnto them, Take ye him, and iudge him after your owne Law. The Iewes therefore said vnto him, It is not lawfull for vs to put any man to death: that the words of Iesus might bee fulfilled which hee spake, signifying what death hee should die. Then Pilate entred into the Iudgement hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes? Iesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, Am I a Iew? Thine owne Nation, and high Priests haue deliuered thee vnto mee: what hast thou done? Iesus answered, My Kingdome is not of this world. If my Kingdome were of this world, then would my ministers surely fight, that I should not be deliuered to the Iewes: but now is my Kingdome not from hence. Pilate therefore said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King. For this cause was I borne, and for this cause came I into the world, that I should beare witnes vnto the truth: And all that are of the truth, heare my voyce. Pilate said

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vnto him, What thing is trueth? And when hee had said this, hee went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all: Ye haue a custome that I should deliuer you one loose at Easter: will ye that I loose vnto you the King of the Iewes? Then cried they all againe, saying, Not him but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Iesus therefore, and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and said, Haile King of the Iewes: and they smote him on the face. Pilate went forth again, and said vnto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came Iesus forth wearing a crowne of thorne, and a robe of purple. And he saith vnto them, Behold the man. When the high Priests therefore and the ministers saw him, they cried, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, and crucifie him, for I finde no cause in him. The Iewes answered him, Wee haue a law, and by our law hee ought to die, because hee made himselfe the Sonne of God. When Pilate heard that saying, hee was the more afraid, and went againe into the Iudgement Hall, and said vnto Iesus, whence art thou? But Iesus gaue him none answere. Then said Pilate vnto him, Speakest thou not vnto mee? knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue. Therefore he that deliuered me vnto thee, hath the more sinne. And from thenceforth sought Pilate meanes to loose him. But the Iewes cried, saying, If thou let him goe, thou art not Cesars friend: for whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, hee brought Iesus forth, and sate downe to giue sentence, in a place that is called the Pauement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixth houre. And hee saith vnto the Iewes, Behold your King. They cried, saying, Away with him, away with him, crucifie him. Pilate saith

vnto them, Shall I crucifie your King? The high Priests answered, We haue no king but Cesar. Then deliuered he him to them to be crucified. And they took Iesus, and led him away. And he bare his crosse, and went foorth into a place which is called the place of dead mens skuls, but in Hebrew Golgotha, Where they crucified him, and two other with him, on either side one, and Iesus in the middest. And Pilate wrote a title, and put it vpon the crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified, was neere to the city. And it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Iewes to Pilate, Write not King of the Iewes: but that he said, I am King of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coat. The coat was without seame, wrought vpon throughout. They said therefore among themselues, Let vs not diuide it, but cast lots for it who shall haue it, that the Scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the crosse of Iesus, his mother, and his mothers sister, Mary the Wife of Cleophas, and Mary Magdalene. When Iesus therefore saw his mother, and the Disciple whom he loued, standing, he saith vnto his mother, Woman, behold thy sonne. Then said he to the Disciple, Behold thy mother. And from that houre, the Disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, hee saith, I thirst. So there stood a vessell by, full of vineger: therefore they filled a spunge with vineger, and wound it about with Hyssope, and put it to his mouth. As soone as Iesus then receiued the vineger, hee said, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore because it was the preparing of the Sabbath, that the bodies should not remaine vpon the crosse on the Sabbath day (for that Sabbath

Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken downe. Then came the Souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the Souldiers with a speare thrust him into the side, and foorthwith there came out blood and water. And he that saw it, bare record, and his record is true. And he knoweth that he saith true, that ye might beleeue also. For these things were done that the Scripture should be fulfilled, Ye shall not breake a bone of him. And againe, another Scripture saith, They shall looke vpon him whom they haue pearced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pilate gaue him licence. He came therefore and tooke the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of Myrrhe and Aloes mingled together, about an hundred pound weight. Then tooke they the body of Jesus, and wound it in linnen clothes with the odours, as the manner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a new Sepulchre, wherein was neuer man laid. There laid they Jesus therefore, because of the preparing of the Sabbath of the Jewes, for the Sepulchre was nigh at hand.

¶ Easter Euen.

The Epistle.

IT is better (if the will of God be so) that ye suffer for well doing, then for euill doing: for as much as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the Spirit. In which Spirit hee also went and preached to the spirits that were in prison, which sometime had beene disobedient, when 1.Pet.3.17.

the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules were saued by the water, like as Baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ which is on the right hand of God, and is gone into heauen, Angels, Powers, and Mights subdued vnto him.

The Gospel.

Mat.27.57. When the Euen was come, there came a rich man of Arimathea, named Ioseph, which also was Iesus disciple. He went vnto Pilate, and begged the body of Iesus. Then Pilate commanded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth, and laid it in his new Tombe, which he had hewen out euen in the rock, and rolled a great stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharisees came together vnto Pilate, saying, Sir, wee remember that this deceiuer said, while he was yet aliue, After three dayes I will rise againe. Command therefore that the Sepulchre bee made sure vntill the third day, lest his Disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last errour shall be worse then the first. Pilate said vnto them, Ye haue a watch: goe your way, make it as sure as ye can. So they went, and made the Sepulchre sure with the watchmen, and sealed the stone.

¶ EASTER

¶ EASTER DAY.

¶ At Morning prayer, in ſtead of the Pſalme, **O come let vs, &c.** theſe ANTHEMES ſhall be ſung or ſaid.

CHriſt riſing againe from the dead, now dieth not: death from henceforth hath no power vpon him. For in that he died, he died but once to put away ſinne: but in that he liueth, he liueth vnto God. And ſo likewiſe count your ſelues dead vnto ſinne, but liuing vnto God in Chriſt Jeſus our Lord.

CHriſt is riſen againe, the firſt fruits of them that ſleepe. For ſeeing that by man came death, by man alſo commeth the reſurrection of the dead. For as by Adam all men doe die: ſo by Chriſt all men ſhall be reſtored to life.

The Collect.

ALmighty God, which through thy onely begotten Son Jeſus Chriſt haſt ouercome death, and opened vnto vs the gate of euerlaſting life, We humbly beſeech thee, that as by thy ſpecial grace preuenting vs, thou doeſt put in our mindes good deſires: So by thy continuall helpe We may bring the ſame to good effect, through Jeſus Chriſt our Lord, Who liueth, &c.

The Epiſtle.

IF ye be riſen again with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth on ꝯ right hand of God. Set your affection on heauenly things, & not on earthly things. For ye are dead, and your life is hid with Chriſt in God. Whenſoeuer Chriſt (which is our life) ſhall ſhew himſelfe, then ſhall yee alſo appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleanneſſe, vnnaturall luſt, euill concupiſcence, and couetouſneſſe, which is worſhipping of idoles: for which things ſake, the wrath of God vſeth to come on the children of vnbeliefe, among whom ye walked ſometime, when ye liued in them. Col. 3. 1.

The

Munday in Easter weeke.

The Gospel.

Iohn 20.1. THe first day of the Sabbaths came Mary Magdalene early when it was yet darke) vnto the Sepulchre, and saw the stone taken away from the graue. Then she ranne and came to Simon Peter, and to the other disciple whom Iesus loued, and saith vnto them, They haue taken away the Lord out of the graue, and we cannot tell where they haue laid him. Peter therefore went foorth, and that other disciple, and came vnto the Sepulchre. They ran both together, and that other disciple did out-run Peter, and came first to the Sepulchre. And when he had stouped downe, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, and saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and he saw and beleeued: for as yet they knew not the Scripture, that he should rise againe from death. Then the disciples went away againe to their owne home.

¶ Munday in Easter weeke.

The Collect.

ALmighty God, which through thy onely begotten Son Iesus Christ, hast ouercome death, and opened vnto vs the gate of euerlasting life, We humbly beseech thee, that as by thy special grace preuenting vs, thou doest put in our minds good desires: So by thy continuall helpe We may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

Acts 10. 34. PEter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people hee that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace

peace by Jesus Christ, which is Lord ouer all things, which preaching was published throughout all Jewry (and began in Galilee, after the Baptisme which Iohn preached) how God anointed Jesus of Nazareth with the holy Ghost, and with power: which Jesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in the land of the Jewes, and at Hierusalem, whom they slew, and hanged on tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie that it is he which was ordained of God to be the Iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

BEhold, two of his disciples went that same day to a towne called Emmaus, which is from Hierusalem about threescore furlongs, and they talked together of all ỹ things that had happened. And it chanced while they communed together and reasoned, Jesus himselfe drew neere, and went with them: but their eyes were holden that they should not know him. And he said vnto them, What manner of communications are these that ye haue one to another, as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not known the things which haue chanced there in these dayes? He said vnto them, What things? And they said vnto him, Of Jesus of Nazareth, which was a Prophet, mighty in deed and word before God and all the people, and how the high Priests and our Rulers deliuered him to bee condemned to death, Luk. 24. 13

death, and haue crucified him: but we trusted that it had been he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came early vnto the Sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which said that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not. And he said vnto them, O fooles and slow of heart, to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And hee began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and he made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And hee went in to tarry with them. And it came to passe, as he sate at meat with them, he tooke bread and blessed it, and brake, and gaue to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that wee may

alway serue thee in pureneſſe of liuing and truth, through Ieſus Chriſt our Lord.

The Epiſtle.

YE men and brethren, children of the generation of Abraham, and whoſoeuer among you, feareth God, to you is this word of ſaluation ſent. For the inhabiters of Hieruſalem, & their rulers, becauſe they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cauſe of death in him, yet deſired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a ſepulchre. But God raiſed him againe from death the third day, and he was ſeene many dayes of them which went with him from Galilee to Hieruſalem, which are witneſſes vnto the people. And we declare vnto you, how that the promiſe which was made vnto the Fathers, God hath fulfilled to their children, euen vnto vs, in that he raiſed vp Ieſus againe, euen as it is written in the ſecond Pſalme, Thou art my Sonne, this day haue I begotten thee. As concerning that he raiſed him vp from death, now no more to returne to corruption, he ſaid on this wiſe, The holy promiſes made to Dauid, will I giue faithfully vnto you. Wherefore he ſaith alſo in another place, Thou ſhalt not ſuffer thy holy One to ſee corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on ſleepe, and was laid to his fathers, and ſaw corruption. But he whom God raiſed againe, ſaw no corruption. Be it knowne vnto you therefore (ye men & brethren) that through this man is preached vnto you forgiueneſſe of ſins, and that by him all that beleeue, are iuſtified from all things, from which ye could not be iuſtified by the Law of Moſes. Beware therefore leſt that fall on you, which is ſpoken of in the Prophets, Behold ye deſpiſers, and wonder, and periſh ye: For I doe a worke in your dayes, which ye ſhall not beleeue, though a man declare it vnto you. Act. 13. 26.

The

The j. Sunday after Easter.

The Gospel.

Luk. 24.36 IEsus stood in the mids of his Disciples, and said unto them, Peace be unto you: It is I, feare not. But they were abashed and afraid, and supposed that they had seene a spirit. And he said vnto them, Why are ye troubled; and why do thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle mee, and see: for a spirit hath no flesh and bones, as yee see me haue. And when hee had thus spoken, hee shewed them his hands and his feet. And while they beleeued not for ioy, and wondred, he said vnto them, Haue yee here any meat? and they offered him a piece of a broiled fish, and of a honey-combe. And he tooke it, and did eat before them. And hee said vnto them, These are the words which I spake vnto you, while I was yet with you: that all must be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened hee their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should bee preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

ALmighty God, which, &c. (As at the Communion on Easter day.)

The Epistle.

1. Ioh. 5.4. ALl that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is hee that ouercommeth the world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is he that came by water and blood: not by water only, but by water and blood. And it is

is the spirit that beareth witnesse, because the spirit is trueth. For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. And there are three which beare record in earth, the spirit, and water, and blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God which he testified of his Sonne. He that beleeueth on the Sonne of God, hath the witnesse in himselfe: He that beleeueth not God, hath made him a lyer, because he beleeueth not the record that God gaue of his Son. And this is the record, How that God hath giuen to vs eternall life, and this life is in his Sonne. He that hath the Son, hath life, and he that hath not the Sonne, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabbaths, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stood in the midst, and said vnto them, Peace bee vnto you. And when he had so said, he shewed vnto them his hands & his side. Then were the disciples glad when they saw the Lord. Then said Iesus vnto them againe, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had said these words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whosoeuers sins ye remit, they are remitted vnto them, and whosoeuers sins ye retaine they are retained. Ioh. 20. 19.

The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine onely Son to be vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestimable

inestimable benefit, and also dayly endeauour our selues to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord.

The Epistle.

1. Pet. 2. 19. THis is thanke worthy, if a man for conscience toward God endure griefe, and suffer wrong vndeserued. For what praise is it, if when ye be buffetted for your faults, yee take it patiently: But and if when ye doe wel, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leauing vs an example that ye should follow his steps, which did no sinne, neither was there guile found in his mouth, which when he was reuiled, reuiled not againe: when he suffered, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. For ye were as sheepe going astray, but are now turned vnto the Shepherd and Bishop of your soules.

The Gospel.

Ioh. 10. 12. CHrist said, I am the good Shepherd. A good Shepherd giueth his life for the sheepe. An hired seruant, and he which is not the Shepherd (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is a hired seruant, and careth not for the sheepe. I am the good Shepherd, and know my sheepe, and am knowen of mine. As my Father knoweth me, euen so know I also my Father: and I giue my life for the sheepe. And other sheepe I haue, which are not of this fold: them also must I bring, and they shall heare my voice, and there shall be one fold, and one Shepherd.

¶ The

The iij. Sunday after Easter.

The Collect.

ALmighty God which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse: grant vnto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and Pilgrims, abstaine from fleshly lusts, which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it be vnto the King, as vnto the chiefe head, either vnto Rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that doe well. For so is the will of God, that with well-doing yee may stop the mouthes of foolish and ignorant men, as free, and not as hauing the liberty for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men: Loue brotherly fellowship: Feare God: Honour the King. 1. Pet. 2. 11.

The Gospel.

IEsus said to his disciples, After a while ye shall not see mee, and againe after a while ye shall see mee: for I goe to the Father. Then said some of his disciples betweene themselues, What is this that he saith vnto vs, After a while yee shall not see mee, and againe after a while yee shall see me, and that I go to the Father: They said therfore, What is this that he saith, After a while: We cannot tell what hee saith. Jesus perceiued that they would aske him, and said Ioh. 16. 16.

vnto them, Ye enquire of this betweene your selues, because I said, After a while yee shall not see mee: and againe, After a while ye shall see me. Verely, verely I say vnto you, Ye shall weepe and lament, but contrariwise the world shall reioyce. Yee shall sorrow, but your sorrow shall be turned into ioy. A woman when shee trauelleth hath sorrow, because her houre is come: but assoon as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world. And yee now therefore haue sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

¶ The fourth Sunday after Easter.

The Collect.

ALmighty God, which doest make the mindes of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lord.

The Epistle.

Iam. 1. 17.

EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of change. Of his owne will begate hee vs with the word of trueth, that wee should bee the first fruits of his creatures. Wherefore deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluity of maliciousnesse, and receiue with meeknesse the word that is grafted in you, which is able to saue your soules.

The

The fift Sunday after Easter.

The Gospel.

IEsus said vnto his disciples, Now goe I my way vnto him that sent mee, and none of you asketh me whither I go: but because I haue said such things vnto you, your hearts are full of sorrow. Neuertheless, I tell you the truth, It is expedient for you that I goe away. For if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, he will rebuke the world of sinne, and of righteousnes, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I go to my Father, and ye shall see me no more. Of iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when hee is come which is the Spirit of trueth, he will leade you into all trueth. He shall not speake of himselfe, but whatsoeuer hee shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shall receiue of mine, and shall shew vnto you. All things that the Father hath are mine: therefore said I vnto you, that hee shall take of mine, and shew vnto you. Iohn 16.5.

¶ The fift Sunday after Easter.

The Collect.

LOrd from whom all good things do come, grant vs thy humble seruants, that by thy holy inspiration, we may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ.

The Epistle.

SEe that yee be doers of the Word, and not hearers onely, deceiuing your owne selues. For if any man heare the Word, and declareth not the same by his workes, hee is like vnto a man beholding his bodily face in a glasse: For assoone as hee hath looked on himselfe, he goeth Iam. 1.22.

his way, and forgetteth immediatly What his fashion was. But whoso looketh in the perfect law of liberty, and continueth therein (if hee be not a forgetfull hearer, but a doer of the worke) the same shall be happy in his deed. If any man among you seem to be deuout, and refraineth not his tongue, but deceiueth his own heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visit the fatherlesse and Widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospel.

Ioh, 16. 23. VErily, verily I say vnto you, Whatsoeuer yee aske the Father in my Name, he will giue it you. Hitherto haue ye asked nothing in my Name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by Prouerbs. The time will come, when I shall no more speake vnto you by Prouerbs, but I shall shew you plainly from my Father. At that day shall ye aske in my Name, And I say not vnto you, that I will speak vnto my Father for you: For the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world. Againe, I leaue the world, and go to the Father. His disciples said vnto him, Loe, now thou talkest plainly, and speakest no prouerbe. Now are we sure that thou knowest all things, and needest not that any man should aske thee any question, therefore beleeue We that thou camest from God. Jesus answered them, Now yee do beleeue: behold, the houre draweth nigh, and is already come, that ye shall be scattered euery man to his owne, and shall leaue mee alone: And yet am I not alone, for the Father is with me. These words haue I spoken vnto you, that in me ye might haue peace, for in the world shall yee haue tribulation: But be of good cheere, I haue ouercome the world.

The

The Aſcenſion day.

The Collect.

GRant, we beſeech thee, Almighty God, that like as wee doe beleeue thy onely begotten Sonne our Lord to haue aſcended into the heauens: So we may alſo in heart and minde thither aſcend, and with him continually dwel, who liueth and reigneth with thee and the holy Ghoſt, one God world without end.

The Epiſtle.

IN the former treatiſe, deare Theophilus, wee haue ſpoken of all that Jeſus began to doe, and teach, vntill the day in which hee was taken vp, after that hee through the holy Ghoſt had giuen Commandements vnto the Apoſtles, whom he had choſen, to whom alſo hee ſhewed himſelfe aliue after his Paſſiõ, (and that by many tokens) appearing vnto them fourty dayes, and ſpeaking of the Kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to wait for the promiſe of the Father, whereof (ſaith he) yee haue heard of mee. For John truely baptized with water, but yee ſhall be baptized with the holy Ghoſt after theſe few dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingkome to Iſrael? And he ſaid vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power. But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto mee, not onely in Hieruſalem, but alſo in all Jury, and in Samaria, and euen vnto the worlds end. And when he had ſpoken theſe things, while they beheld, hee was taken vp on high, and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſaid, Ye men of Galilee, why ſtand ye gazing vp into heauen? This ſame Jeſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeen him go into heauen. Acts 1. 1.

Sunday after Aſcenſion day.

The Goſpel.

Mar. 16. 14. IEſus appeared vnto the eleuen as they ſate at meat, and caſt in their teeth their vnbeliefe and hardnes of heart, becauſe they beleeued not them which had ſeen that hee was riſen againe from the dead. And he ſaid vnto them, Goe ye into all the world, and preach the Goſpel to all creatures: He that beleeueth and is baptized, ſhall be ſaued: but hee that beleeueth not, ſhall be damned. And theſe tokens ſhall follow them that beleeue: In my Name they ſhall caſt out deuils, they ſhall ſpeake with new tongues, they ſhall driue away ſerpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So when the Lord had ſpoken vnto them, he was receiued into heauen, & is on the right hand of God. And they went forth, & preached euery where, the Lord working with them, & confirming the word with miracles following.

¶ Sunday after Aſcenſion day.

The Collect.

OGod the King of glory, which haſt exalted thine onely Sonne Jeſus Chriſt with great triumph vnto thy Kingdome in heauen: Wee beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and reigneth with thee, &c.

The Epiſtle.

1. Pet. 4. 7. THe end of all things is at hand. Bee yee therefore ſober, and watch vnto prayer. But aboue all things, haue feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Bee yee harberous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters

niſters of the manifold graces of God. If any man ſpeak, let him talke as the wordes of God. If any man miniſter, let him doe it, as of the abilitie which God miniſtreth to him, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for euer and euer. Amen.

The Goſpel.

WHen the Comforter is come, whom I wil ſend vnto you from the Father, (euen the Spirit of Trueth, which proceedeth of the Father) hee ſhall teſtifie of me, and ye ſhall beare witnes alſo, becauſe ye haue been with me from the beginning. Theſe things haue I ſaid vnto you, becauſe ye ſhould not be offended. They ſhall excommunicate you, yea, the time ſhall come, that whoſoeuer killeth you, will thinke that he doeth God ſeruice. And ſuch things will they doe vnto you, becauſe they haue not knowne the Father, neither yet mee. But theſe things haue I told you, that when the time is come, ye may remember then that I told you. Ioh. 15.26.

¶ VVhitſunday.

The Collect.

GOd which as vpon this day haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirit: Grant vs by the ſame Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Chriſt Jeſu our Sauiour, who liueth and reigneth with thee, in the vnity of the ſame Spirit, one God world without end.

VVhitſunday.

The Epiſtle.

Acts 2.1. VVhen the fifty daies were come to an end, they were all with one accord together in one place, and ſuddenly there came a ſound from heauen, as it had been the coming of a mighty winde, and it filled all the houſe where they ſate. And there appeared vnto them clouen tongues, like as they had been of fire, and it ſate vpon each of them, and they were all filled with the holy Ghoſt, and began to ſpeake with other tongues, euen as the ſame Spirit gaue them vtterance. Then were dwelling at Hieruſalem Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noiſed about, the multitude came together, and were aſtonied, becauſe that euery man heard them ſpeake with his own language. They wondred all, and marueled, ſaying among themſelues, Behold, are not all theſe which ſpeake, of Galilee? And how heare we euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia, and of Iury, and of Cappadocia, of Pontus, and Aſia, Phrygia, and Pamphylia, of Egypt, and of the parts of Lybia, which is beſide Cyrene, and ſtrangers of Rome, Iewes and Proſelytes, Cretes and Arabians, wee haue heard them ſpeake in our own tongues the great works of God.

The Goſpel.

Ioh. 14.15. IEſus ſaid vnto his diſciples, If yee loue mee, keepe my Commandments, and I will pray the Father, & he ſhall giue you another Comforter, that he may abide with you for euer, euen the Spirit of trueth, whom the world cannot receiue, becauſe the world ſeeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and ſhall be in you. I will not leaue you comfortleſſe, but will come to you. Yet a little while, and the world ſeeth mee no more, but ye ſee me: for I liue, and ye ſhall liue. That day ſhall ye know that I am in my Father, and you in me, and I in you. He that hath my Commandments, & keepeth

eth them, the same is he that loueth me. And he that loueth me shall be loued of my Father, and I will loue him, and will shew mine owne selfe vnto him. Iudas saith vnto him (not Iudas Iscariot) Lord what is done that thou wilt shew thy selfe vnto vs, and not vnto the world? Iesus answered and said vnto him, If a man loue me, he will keep my sayings, and my Father will loue him, and wee will come vnto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the word which ye heare, is not mine, but the Fathers which sent me. These things haue I spoken vnto you, being yet present with you: but the Comforter which is the holy Ghost, whom my Father will send in my Name, hee shall teach you all things, & bring all things to your remembrance, whatsoeuer I haue said vnto you. Peace I leaue with you, my peace I giue vnto you not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I said vnto you, I goe and come againe vnto you. If ye loued me, ye would verily reioyce, because I said, I goe vnto the Father: for the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in mee, but that the world may know that I loue the Father. And as the Father gaue mee commandement, euen so doe I.

¶ Munday in Whitsun weeke.

The Collect.

GOD, which as vpon this day hast taught the hearts of thy faithfull, &c. As Vpon whitsunday.

The Epistle.

THen Peter opened his mouth, and said, Of a truth I perceiue that there is no respect of persons with God: but in all people, hee that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Act. 10. 34.

Munday in Whitsun-weeke.

Jesus Christ, which is Lord ouer all things. Which preaching was published throughout all Jury, and began in Galilee after the Baptisme which Iohn preached, how God anointed Jesus of Nazareth with the holy Ghost, and with power. Which Jesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which hee did in the land of the Jewes, and at Hierusalem: whom they slew and hanged on a tree: him God raised vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he cõmanded vs to preach vnto the people, and to testifie that it is he which was ordained of God to be the Judge of quicke and dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the Circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost: For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost as well as wee? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The Gospel.

Iohn 3.16.

SO God loued the world, that hee gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his Sonne into the world, to condemne the world, but that the world through him might be saued. He that beleeueth on him, is not condemned. But hee that beleeueth not, is condemned already, because hee hath not beleeued in the Name of the onely begotten Sonne of God.

And

Tuesday in Whitsun weeke.

And this is the condemnation, that Light is come into the world, and men loued darknesse more then Light, because their deeds were euill. For euery one that euill doth, hateth the light, neither commeth to the light, lest his deeds should be reproued. But hee that doth the truth, commeth to the light, that his deeds may be knowne, how that they are wrought in God.

¶ Tuesday in Whitsun week.

The Collect.

GOD, which as vpon this day hast taught the hearts of thy faithfull, &c. As vpon Whitsunday.

The Epistle.

When the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and John, which when they were come downe, prayed for them, that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized only in the Name of Christ Jesu. Then laid they their hands on them, and they receiued the holy Ghost. Acts 8.14.

The Gospel.

Verely, verely I say vnto you, hee that entreth not in by the doore into the sheepfold, but climbeth vp some other way, the same is a thiefe and a murderer: but he that entreth in by the doore, is the Shepherd of the sheepe: To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, hee goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him: for they know not the voyce of strangers. This prouerbe spake Jesus vnto them, but they vnderstood not Ioh.10.1.

not what things they were which he spake vnto them. Then said Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe. All, euen as many as came before me, are theeues, and murderers, but the sheepe did not heare them. I am the doore, by me if any enter in, he shall be safe, and shall goe in and out, and finde pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

¶ Trinity Sunday.

The Collect.

ALmighty and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiesty to worship the vnity: We beseech thee, that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which liuest and reignest one God world without end. Amen.

The Epistle.

Reuel. 4. 1.

AFter this I looked, and behold, a doore was open in heauen, and the first voice which I heard, was as it were of a trumpet, talking with me, which said, Come vp hither, and I will shew thee things which must be fulfilled hereafter. And immediatly I was in the spirit, and behold a Seat was set in heauen, and one sate on the Seat. And he that sate, was to looke vpon, like vnto a Iasper stone, and a Sardine stone. And there was a Rainbow about the Seat, in sight like vnto an Emerauld. And about the Seat were four and twenty Seats, and vpon the Seates foure and twenty Elders sitting, clothed in white raiment, and had on their heads Crownes of gold. And out of the Seate proceeded lightnings, and thundring, and voyces. And there were

were seuen lamps of fire burning before the seate, which are the seuen spirits of God. And before the seate there was a sea of glasse like vnto Crystall, and in the midst of the seat, and round about the seat, were foure beasts full of eyes before and behinde. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face like a Man, and the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts gaue glory, and honour, and thanks to him that sate on the throne (which liueth for euer and euer) the foure and twenty Elders fel down before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthy, O Lord our God, to receiue glory, and honour, and power, for thou hast created all things, and for thy wills sake they are, and were created.

The Gospel.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and said vnto him, Rabbi, wee know that thou art a teacher come from God, for no man could doe such miracles as thou doest, except God were with him. Iesus answered, and said vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, he cannot see the Kingdome of God. Nicodemus said vnto him, How can a man be borne when hee is old? Can hee enter into his mothers wombe, and be borne againe? Iesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the spirit, hee cannot enter into the Kingdome of God. That which is born of the flesh is flesh: and that which is borne of the spirit is spirit. Maruell not thou that I said vnto thee, Ye must be borne from aboue. The Winde bloweth where

Iohn 3.1.

where it lusteth, and thou heareſt the ſound thereof, but thou canſt not tell whence it commeth, nor whither it goeth: ſo is euery one that is borne of the ſpirit. Nicodemus anſwered, and ſaid vnto him, How can theſe things be? Jeſus anſwered and ſaid vnto him, Art thou a Maſter in Iſrael, and knoweſt not theſe things? Verily, verily I ſay vnto thee, We ſpeake that we know, and teſtifie that we haue ſeene, and yee receiue not our witneſſe. If I haue told you earthly things, and yee beleeue not, how ſhall yee beleeue if I tell you of heauenly things? And no man aſcendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moſes lift vp the Serpent in the wildernesſe, euen ſo muſt the Sonne of man bee lift vp, that whoſoeuer beleeueth in him, periſh not, but haue euerlaſting life.

¶ The firſt Sunday after Trinity.

The Collect.

GOD the ſtrength of all them that truſt in thee, mercifully accept our prayers: and becauſe the weakneſſe of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy Commandments wee may pleaſe thee both in will and deed, through Jeſus Chriſt our Lord.

The Epiſtle.

1. Ioh. 4. 7. DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. Hee that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs-ward, becauſe that God ſent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and ſent his Son to be the agreement for our ſinnes

sinnes. Dearely beloued, if God so loued vs, wee ought also one to loue another. No man hath seen God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and hee in vs, because hee hath giuen vs of his Spirit. And wee haue seen, and doe testifie, that the Father sent the Sonne to be the Sauiour of the world. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. And we haue known and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that wee should trust in the day of iudgement: for as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath painfulnesse. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If any man say, I loue God, and yet hateth his brother, he is a liar. For how can he that loueth not his brother whom hee hath seen, loue God whom he hath not seen? and this commandment haue we of him, that he which loueth God, should loue his brother also.

The Gospel.

THere was a certaine rich man, which was clothed in purple and fine white, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to bee refreshed with the crumbes which fell from the rich mans board, and no man gaue vnto him: The dogs came also, and licked his sores. And it fortuned that the begger died, and was carried by the Angels into Abrahams bosome. The rich man also died, and was buried. And being in hell in torments, hee lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bosome, and hee cryed, and said, Father Abraham, haue mercie on me, and send Luke 16. 19.

send Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise Lazarus receiued paine: but now he is comforted, and thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would goe from hence to you cannot, neither may come from thence to vs. Then he said, I pray thee therefore father, send him to my fathers house, (for I haue fiue brethren) for to warne them, lest they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And he said, Nay father Abraham, but if one come vnto them from the dead, they will repent. He said vnto him, If they heare not Moses and the Prophets, neither will they beleeue, though one rise from death againe.

¶ The ij. Sunday after Trinitie.

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Grant this, &c.

The Epistle.

1.Ioh.3.13. MAruell not, my brethren, though the world hate you. Wee know that wee are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslayer. And ye know that no manslayer hath eternall life abiding in him. Hereby perceiue wee loue, because hee gaue his life for vs, and wee ought to giue our liues for the brethren. But whoso hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

By

The ij. Sunday after Trinitie.

My babes, let vs not loue in word, neither in tongue: but in deed and verity. Hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we trust to God-ward, and whatsoeuer we aske, we receiue of him, because we keepe his Commandements, and doe those things which are pleasant in his sight. And this is his Commandement, that we beleeue on the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement. And hee that keepeth his Commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs.

The Gospel.

A Certaine man ordained a great Supper, and bade many, and sent his seruant at Supper time, to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first said vnto him, I haue bought a farme, and I must needs goe and see it, I pray thee haue me excused. And another said, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue mee excused. And another said, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the goodman of the house displeased, and said to his seruant, Goe out quickly into the streets and quarters of the Citie, and bring in hither the poore and feeble, and the halt and blinde. And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord said vnto his seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my Supper. Luk. 14. 16

¶ The iij. Sunday after Trinity.

The Collect.

LOrd, wee beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray, grant that by thy mighty ayde wee may bee defended, through Iesus Christ our Lord.

The Epistle.

1. Pet. 5. 5. SUbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proud, and giueth grace to the humble. Submit your selues therefore vnder the mighty hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober, & watch: for your aduersary the deuill, as a roaring Lion walketh about, seeking whom hee may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace which hath called vs vnto his eternall glory by Christ Iesus, shall his owne selfe (after that ye haue suffered a little affliction) make you perfect, settle, strength and stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospel.

Luk. 15. 1. THen resorted vnto him all the Publicanes and sinners, for to heare him. And the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them. But hee put foorth this parable vnto them, saying, what man among you, hauing an hundred sheepe (if he lose one of them) doth not leaue ninety and nine in the Wildernes, and goeth after that which is lost, vntill hee finde it: And when hee hath found it, hee layeth it on his shoulders with ioy: and assoone as hee commeth home,

home, he calleth together his louers and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which need no repentance. Either what woman, hauing ten groats (if she lose one) doeth not light a candle, and sweepe the house, and seeke diligently till she finde it? and when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ The iiij. Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so passe through things temporall, that we finally lose not the things eternall: Grant this, heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

I Suppose that the afflictions of this life, are not worthy of the glory which shall be shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanity against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For wee know that euery creature groaneth with vs also, and trauaileth in paine, euen vnto this time: not onely it, but we also which haue the first fruits of the Spirit, mourne in our selues also, and wait for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8. 18.

The fift Sunday after Trinity.

The Gospel.

Luke 6.36. BEe yee mercifull, as your Father also is mercifull. Judge not, and ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgiue, and ye shall be forgiuen. Giue, and it shall be giuen vnto you: good measure, and pressed downe, and shaken together, and running ouer shall men giue into your bosomes. For with the same measure that ye mete withall, shall other men mete to you againe. And he put foorth a similitude vnto them, Can the blinde leade the blinde? Doe they not both fall into the ditch? The Disciple is not aboue his Master. Euery man shall bee perfect, euen as his Master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? First, thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

¶ The fifth Sunday after Trinity.

The Collect.

GRant Lord, wee beseech thee, that the course of this world may be so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

1. Pet. 3. 8. BEe yee all of one minde, and of one heart, loue as brethren, bee pitifull, bee courteous, (meeke,) not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, euen that yee should bee heires of the blessing. For hee that doeth long after life, and loueth to see good dayes, let him refraine his

his tongue from euill, and his lips that they ſpeake no guile. Let him eſchew euill and doe good, let him ſeeke peace, and enſue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, Who is hee that will harme you, if yee follow that which is good? Yea, happy are yee if any trouble happen vnto you for righteouſneſſe ſake. Be not yee afraid for any terrour of them, neither be yee troubled: but ſanctifie the Lord God in your hearts.

The Goſpel.

IT came to paſſe, that when the people preaſſed vpon him to heare the word of God, hee ſtood by the lake of Genezareth, and ſaw two ſhips ſtand by the lakes ſide, but the Fiſhermen were gone out of them, & were waſhing their nets. Luke 5.1. And he entred into one of the ſhips (which pertained to Simon) and prayed him that hee would thruſt out a little from the land. And hee ſate downe and taught the people out of the ſhip. When hee had left ſpeaking, he ſaid vnto Simon, Launch out into the deepe, and let ſlip your nets to make a draught. And Simon anſwered, and ſaid vnto him, Maſter, wee haue laboured all night, and haue taken nothing: neuertheleſſe, at thy commandement I will looſe foorth the net. And when they had ſo done, they incloſed a great multitude of fiſhes. But their net brake, and they beckened to their fellowes which were in the other ſhip, that they ſhould come and helpe them. And they came and filled both ſhips, that they ſunke againe. When Simon Peter ſaw this, hee fell downe at Jeſus knees, ſaying, Lord, go from me, for I am a ſinfull man. For he was aſtonied and all that were with him at the draught of fiſhes which they had taken: and ſo was

also James and Johñ the sonnes of Zebedee, which were partners with Simon. And Jesus said vnto Simon, Feare not: from henceforth thou shalt catch men. And they brought the ships to land, and forsooke all, and followed him.

¶ The vj. Sunday after Trinity.

The Collect.

GOD which hast prepared to them that loue thee, such good things as passe mans vnderstanding, powre into our heart such loue towards thee, that we louing thee in all things, may obtaine thy promises, which exceed all that we can desire, through Jesus Christ our Lord.

The Epistle.

Rom. 6. 3. KNow ye not, that all we which are baptized in Jesus Christ, are baptized to die with him? we are buried then with him by baptisme for to die, that likewise as Christ was raised from death by the glory of the Father, euen so we also should walke in a new life. For if wee bee grafted in death like vnto him, euen so shall we be partakers of his holy Resurrection: knowing this, that our old man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth we should not be seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore if we be dead with Christ, we beleeue that we shall also liue with him: Knowing that Christ being raised from death, dieth no more, death hath no more power ouer him. For as touching that he died, he died concerning sinne once: and as touching that hee liueth, hee liueth vnto God. Likewise consider ye also, that ye are dead as touching sinne, but are aliue vnto God through Jesus Christ our Lord.

The

¶ The vij. Sunday after Trinity.

The Gospel.

IEsus said vnto his Disciples, Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye cannot enter into the Kingdome of heauen. Ye haue heard that it was said vnto them of old time, Thou shalt not kill: whosoeuer killeth, shall bee in danger of iudgement. But I say vnto you, that whosoeuer is angry with his brother vnaduisedly, shall be in danger of iudgement. And whosoeuer saith vnto his brother, Racha, shall be in danger of a Councill: But whosoeuer saith, Thou foole, shall be in danger of hell fire. Therefore if thou offerest thy gift at the Altar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the Altar, and goe thy way first and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly, whiles thou art in the way with him, lest at any time the aduersary deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee, Thou shalt not come out thence, till thou hast payed the vtmost farthing. Mat. 5. 20.

¶ The vij. Sunday after Trinity.

The Collect.

LOrd of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same, through Iesus Christ our Lord.

The Epistle.

I Speake grossly, because of the infirmity of your flesh. As yee haue giuen your members seruants to vncleannesse, and to iniquity (from one iniquity to another) euen so now giue ouer your members seruants vnto righteousnesse, that yee may bee sanctified. For when yee were seruants Rom. 6. 19.

of sinne, ye were void of righteousnesse. What fruit had yee then in those things whereof yee are now ashamed: for the end of those things is death. But now are ye deliuered from sinne, and made the seruants of God, and haue your fruit to be sanctified, and the end euerlasting life. For the reward of sinne is death, but eternall life is the gift of God through Iesus Christ our Lord.

The Gospel.

Mark. 8. 1. IN those dayes, when there was a very great company, and had nothing to eate, Iesus called his Disciples vnto him, and said vnto them, I haue compassion on the people, because they haue been now with mee three dayes, and haue nothing to eate, and if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread here in the wildernesse, to satisfie these? And hee asked them, How many loaues haue ye? They said, Seuen. And he commanded the people to sit downe on the ground. And hee tooke the seuen loaues, and when he had giuen thankes, he brake, and gaue to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and when he had blessed, he commanded them also to be set before them. And they did eate, and were sufficed. And they tooke vp of the broken meat that was left, seuen baskets full. And they that did eate, were about foure thousand. And he sent them away.

¶ The viij. Sunday after Trinity.

The Collect.

GOd whose prouidence is neuer deceiued, wee humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

The

The viij Sunday after Trinity.

The Epistle.

BRethren, wee are debters, not to the flesh to liue after the flesh: For if ye liue after the flesh, ye shall die. But if ye through the Spirit doe mortifie the deeds of the body, ye shall liue. For as many as are led by the Spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but ye haue receiued the Spirit of adoption, whereby we cry Abba, Father. The same Spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him. Rom 8.12.

The Gospel.

BEware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues: ye shall know them by their fruits. Doe men gather grapes of thornes? or figges of thistles? euen so euery good tree bringeth forth good fruits: but a corrupt tree bringeth forth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen downe and cast into the fire. wherefore by their fruit yee shall know them. Not euery one that saith vnto me, Lord, Lord, shall enter into the Kingdome of heauen: but he that doeth the will of my Father which is in heauen, he shall enter into the kingdome of heauen. Matt. 7. 15.

¶ The ix. Sunday after Trinitie.

The Collect.

GRant to vs, Lord, we beseech thee, the Spirit to thinke and do alwaies such things as be rightful, that wee which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The

The ix. Sunday after Trinitie.

The Epistle.

1. Cor. 10.1 BRethren, I would not that ye should be ignorant, how that our fathers were all vnder the cloud, and all passed through the sea, and were all baptized vnder Moses in the cloud, and in the sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke: and they dranke of the Spirituall Rocke that followed them, which Rocke was Christ. But in many of them had God no delight, for they were ouerthrowen in the wildernesse. These are ensamples to vs, that we should not lust after euill things, as they lusted: and that we should not be worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh hee standeth take heed lest hee fall. There hath none other tentation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the midst of temptation make a way, that ye may bee able to beare it.

The Gospel.

Luke 16. 1. IEsus said vnto his Disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that hee had wasted his goods. And hee called him, and said vnto him, How is it that I heare this of thee? Giue accompts of thy stewardship, for thou mayst be no longer steward. The steward said within himselfe, What shall I doe? for my master taketh away from mee the stewardship. I cannot dig, and to beg I am ashamed

ashamed. I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses. So when he had called all his masters debtors together, he said vnto the first, How much owest thou vnto my master? And he said, An hundred tuns of oyle. And he said vnto him, Take thy bill, and sit downe quickly, and write fiftie. Then said he to another, How much owest thou? And he said, An hundred quarters of wheat. He said vnto him, Take thy bill, and write fourescore. And the Lord commended the vniust steward, because he had done wisely. For the children of this world are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when ye shall haue need, they may receiue you into euerlasting habitations.

¶ The tenth Sunday after Trinity.

The Collect.

LEt thy mercifull eares, O Lord, be open vnto the prayers of thy humble seruants: And that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

1. Cor. 12. 1

COncerning spirituall things, brethren, I would not haue you ignorant. Yee know that ye were Gentiles, and went your wayes vnto dumbe images, euen as yee were led. Wherefore I declare vnto you, that no man speaking by the Spirit of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withall. For to one is giuen through the Spirit the vtterance of wisedome, to another is giuen the vtterance of knowledge by

by the same spirit, to another is giuen faith by the same spirit, to another the gift of healing by the same spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne spirits, to another diuers tongues, to another the interpretation of tongues: And these all worketh the selfe same spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

Luk. 19 41

AND when hee was come neere to Hierusalem, hee beheld the Citie, and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, & keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but ye haue made it a den of theeues. And he taught dayly in the Temple.

¶ The xj. Sunday after Trinity.

The Collect.

GOd, which declarest thy Almighty power, most chiefly in shewing mercy and pitie: giue vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The

The xj. Sunday after Trinity.

The Epistle.

BRethren, as appertaining to the Gospel which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine: For first of all, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the Scriptures, and that hee was buried, and that he rose againe the third day according to the Scriptures, and that he was seene of Cephas, then of the twelue: after that, he was seene of moe then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared he to James, then to all the Apostles, and last of all he was seene of me, as of one that was borne out of due time. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God I am that I am: and his grace which is in me, is not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore whether it were I, or they, so We preached, and so ye haue beleeued. 1.Cor.15.1

The Gospel.

CHrist told this parable vnto certaine which trusted in themselues that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God, I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twice in the weeke, I giue tithe of all that I possesse. And the Publicane standing afarre off, would not lift vp his eyes to heauen, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and he that humbleth himselfe, shall be exalted. Luk.18.9.

The

The xij. Sunday after Trinity.

The Collect.

ALmighty and euerlasting God, which art alwaies more ready to heare, then we to pray, and art wont to giue more then either we desire or deserue: powre downe vpon vs the abundace of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2.Cor. 3.4. SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same commeth of God, Which hath made vs able to minister the new Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life. If the ministration of death, through the letters figured in stones was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away:) Why shall not the ministration of the Spirit be much more glorious? for if the ministration of condemnation be glorious, much more doeth the ministration of righteousnesse exceed in glory.

The Gospel.

Mark 7.31. IEsus departed from the coasts of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coasts of the tenne cities. And they brought vnto him one that was deafe, and had an impediment in his speech: and they prayed him to put his hand vpon him. And when hee had taken him aside from the people, he put his fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen, and sighed, and said vnto him, Ephata, that is to say, Be opened. And straightway his

his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more hee forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake.

¶ The xiij. Sunday after Trinity.

The Collect.

ALmighty and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: Grant we beseech thee, that we may so runne to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

NOw Abraham and his seed were the promises made. He saith not, In his seeds, as of many: but in thy seed, as of one, which is Christ. This I say, that the Law which began afterward beyond foure hundred and thirty yeeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of promise: But God gaue it to Abraham by promise. Wherefore then serueth the Law? The Law was added because of transgression (till the seed came, to whom the promise was made) and it was ordained by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had been a Law giuen which could haue giuen life, then no doubt righteousnes should haue come by the Law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue. Gal. 3. 16.

The

The xiij. Sunday after Trinity.

The Gospel.

Luk. 10. 23

HAppy are the eyes which see the things that yee see. For I tell you that many Prophets and Kings haue desired to see those things which yee see, and haue not seene them, and to heare those things which ye heare, and haue not heard them. And behold, a certaine Lawyer stood vp and tempted him, saying, Master, what shall I doe to inherite eternall life? He said vnto him, what is written in the Law? how readest thou? And he answered and said, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And he said vnto him, Thou hast answered right: this doe, and thou shalt liue. But he willing to iustifie himselfe, said vnto Iesus, And who is my neighbour? Iesus answered and said, A certaine man descended from Hierusalem to Iericho, and fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, and when he saw him, he passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him, and when he saw him, he had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow when he departed, he tooke out two pence, and gaue them to the Host, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And he said vnto him, He that shewed mercy on him. Then said Iesus vnto him, Goe and doe thou likewise.

¶ The

The xiiij. Sunday after Trinity.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope, and charity: and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Jesus Christ our Lord.

The Epistle.

I Say, Walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot doe whatsoeuer ye would. But and if ye be led of the spirit, then are yee not vnder the Law. The deeds of the flesh are manifest, which are these: Adultery, fornication, vncleannesse, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder, drunkennesse, gluttony, and such like, of the which I tell you before as I haue told you in times past, that they which commit such things, shall not be inheritours of the Kingdome of God. Contrarily the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no law. They truly that are Christs, haue crucified the flesh, with the affections and lusts. Gal.5.16.

The Gospel.

AND it chanced as Jesus went to Jerusalem, that he passed through Samaria, and Galilee. And as he entred into a certaine towne, there met him ten men that were lepers, which stood afarre off, and put foorth their voyces, and said, Jesus Master, haue mercie on vs. When he saw them, he sayd vnto them, Goe, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, Luk.17.11.

The xv. Sunday after Trinity.

When he saw that he was cleansed, turned backe againe, and with a lowd voice praised God, and fell downe on his face at his feet, and gaue him thanks. And the same was a Samaritane. And Jesus answered and said, Are there not ten clensed? But where are those nine? There are not found that returned againe to giue God praise, saue onely this stranger. And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.

¶ The xv. Sunday after Trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church, with thy perpetuall mercie: And because the frailty of man without thee cannot but fall, keepe vs euer by thy help, and leade vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

Gal.6.11. YEe see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to be circumcised, onely lest they should suffer persecution for the Crosse of Christ. For they themselues which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioice, but in the Crosse of our Lord Jesus Christ, whereby the world is crucified vnto mee, and I vnto the world. For in Christ Jesu, neither circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercie, and vpon Israel, that pertaineth to God. From henceforth let no man put me to businesse: for I beare in my body the marks of the Lord Jesu. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The

The xvj. Sunday after Trinity.

The Gospel.

NO man can serue two Masters: for either hee shall hate the one, and loue the other, or else leane to the one, and despise the other. Ye cannot serue God and Mammon. Therefore I say vnto you, Bee not carefull for your life, what yee shall eat or drinke, nor yet for your body, what raiment yee shall put on. Is not the life more worth then meat: and the body more of value then raiment: Behold the fowles of the aire, for they sowe not, neither doe they reape, nor carry into the barnes, and your heauenly Father feedeth them. Are ye not much better then they: Which of you by taking carefull thought, can adde one cubit vnto his stature: And why care ye for raiment: Consider the Lillies of the field how they grow, they labour not, neither doe they spin: and yet I say vnto you, that euen Solomon in all his royalty was not clothed like one of these. Wherefore if God so clothe the grasse of the field, which though it stand to day, is to morrow cast into the fornace, shall hee not much more doe the same for you, O yee of little faith: Therefore take no thought, saying, What shall we eat, or what shall we drinke, or wherewith shall we be clothed: After all these things doe the Gentiles seeke. For your heauenly Father knoweth that ye haue need of all these things. But rather seeke ye first the kingdome of God, and the righteousnesse thereof, and all these things shall bee ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauell thereof. Mat. 6.24.

¶ The xvj. Sunday after Trinity.

The Collect.

LOrd we beseech thee, let thy continuall pity cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The xvj. Sunday after Trinity.

The Epistle.

Ephes. 3.13

I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees vnto the Father of our Lord Jesus Christ, which is Father of all that is called father in heauen and earth, that hee would grant you according to the riches of his glory, that yee may be strengthened with might by his Spirit, in the inner man, that Christ may dwell in your hearts by faith, that yee being rooted and grounded in loue, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that ye might be filled with all fulnesse, which commeth of God. Vnto him that is able to do exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs, be praise in the Congregation by Christ Jesus, throughout all generations from time to time. Amen.

The Gospel.

Luke 7.11.

AND it fortuned, that Jesus went into a Citie called Naim, and many of his disciples went with him, and much people. When he came nigh vnto the gate of the Citie, behold, there was a dead man carried out, which was the onely sonne of his mother, and she was a widow, and much people of the Citie was with her. And when the Lord saw her, he had compassion on her, & said vnto her, Weep not. And he came nigh and touched the coffin: and they that bare him stood still. And he said, Young man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth throwout all Jury, and throwout all the regions which lie round about.

The

The xvij. Sunday after Trinitie.

The Collect.

LOrd, wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Jesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lords) exhort you that you walke worthy of the vocation wherewith ye are called, With all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, and be diligent to keepe the vnity of the spirit, through the bond of peace, being one body and one spirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and Father of all, which is aboue all, and through all, and in you all. Ephes. 4.1.

The Gospel.

IT chanced that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabbath day, and they watched him. And behold, there was a certain man before him which had the dropsie. And Jesus answered and spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? And they held their peace. And hee tooke him, and healed him, and let him goe, and answered them, saying, Which of you shall haue an Asse, or an Oxe fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answere him againe to these things. Hee put forth also a similitude to the ghests, when hee marked how they preassed to be in the highest roomes, and said vnto them, When thou art bidden to a Wedding of any man, sit not downe in the highest roome, lest a more honourable man then thou be bidden of him, and he that bade him and thee, come and say to thee, Giue this man roome: and thou begin with shame to take the lowest roome. But rather when thou art bidden, go and sit Luke 14.1.

in the lowest roome, that when he that bade thee commeth, he may say vnto thee, Friend sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought lowe, and he that humbleth himselfe, shall be exalted.

¶ The xviij. Sunday after Trinity.

The Collect.

LOrd, wee beseech thee, grant thy people grace to auoid the infections of the deuill, and with pure heart and minde to follow thee the onely God, through Iesus Christ our Lord.

The Epistle.

1.Cor.1.4. I Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things yee are made rich by him in all vtterance, and in all knowledge, by the which things the testimony of Iesus Christ was confirmed in you, so that yee are behinde in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that ye may be blamelesse in the day of the comming of our Lord Iesus Christ.

The Gospel.

Matt.22. 34. WHen the Pharisees had heard that Iesus had put the Sadduces to silence, they came together, and one of them which was a doctor of the Law, asked him a question, tempting him, and saying, Master, which is the greatest Commandement in the Law? Iesus said vnto him, Thou shalt loue the Lord thy God with all thine heart, & with all thy soule,

soule, and with all thy minde. This is the first and greatest Commandement. And the second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinke ye of Christ: Whose sonne is he: They said vnto him, The sonne of Dauid. Hee said vnto them, How then doth Dauid in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footstoole: If Dauid then call him Lord, how is he then his sonne: and no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

¶ The ix. Sunday after Trinity.

The Collect.

God, forasmuch as without thee we are not able to please thee, grant that the working of thy mercie, may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

This I say, and testifie through the Lord, that ye henceforth walke not as other Gentiles walke, in vanity of their minde, While they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: Which being past repentance, haue giuen themselues ouer vnto wantonnesse, to work all manner of vncleannesse, euen with greedinesse. But ye haue not so learned Christ: if so be that ye haue heard him, and haue been taught in him, as the trueth is in Jesu (as concerning the conuersation in times past) to lay from you the old man, which is corrupt, according to the deceiueable lusts, to be renued also in the spirit of your minde, and to put on that new man, which after God is shapen in righteousnesse, and true holinesse. Wherefore put away lying, and speak euery man trueth vnto his neighbour, forasmuch Ephes. 4 17

as we are members one of another. Be angry, but sinne not. Let not the Sunne go downe vpon your wrath, neither giue place to the backbiter. Let him that stole steale no more, but let him labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthy cõmunication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom ye are sealed vnto the day of redemption. Let all bitternesse, and fiercenesse, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, mercifull, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

Matt. 9. 1.

IEsus entred into a ship and passed ouer, and came into his owne citie. And behold, they brought to him a man sicke of the palsie, lying in a bed. And when Iesus saw the faith of them, hee said to the sicke of the palsie, Sonne, be of good cheere, thy sinnes bee forgiuen thee. And behold, certaine of the Scribes said within themselues, This man blasphemeth. And when Iesus saw their thoughts, hee said, wherefore think ye euill in your hearts: whether is it easier to say, Thy sinnes be forgiuen thee: or to say, Arise and walke: But that ye may know that the Sonne of man hath power to forgiue sinnes in earth: Then said he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And he arose and departed to his house. But the people that saw it, maruelled, and glorified God, which had giuen such power vnto men.

¶ The xx. Sunday after Trinity.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnesse keepe vs from all things that may hurt vs: that we being ready both in body and soule, may with free hearts accomplish those things that

that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

TAke heede therefore how yee walke circumspectly, not as vnwise, but as wisemen, redeeming the time, because the dayes are euill. Wherefore be yee not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be yee filled with the spirit, speaking to your selues in Psalmes and hymnes, and spirituall songs, singing and making melody to the Lord in your hearts, giuing thanks alwayes for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God. Ephes 5.15

The Gospel.

IEsus said, The Kingdome of heauen is like vnto a man that was a King, which made a mariage for his sonne, and sent foorth his seruants to call them that were bidden to the wedding: and they would not come. Again, hee sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are readie: come vnto the mariage. But they made light of it, and went their wayes, one to his Farme place, another to his merchandize, and the remnant tooke his seruants, and intreated them shamefully, and slew them. But when the King heard thereof, he was wroth, and sent forth his men of warre, and destroyed those murderers, and burnt vp their Citie. Then said hee vnto his seruants, The mariage indeed is prepared, but they which were bidden were not worthy. Goe yee therefore out into the high wayes, and as many as yee finde, bid them to the mariage. And the seruants went foorth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with ghests. Then the King came in to see the ghests, and when hee spied there a man Matt. 22.1.

Which

which had not on a wedding garment, hee said vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speechlesse. Then said the King to the ministers, Take and binde him hand and foot, and cast him into vtter darknesse, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

¶ The xxj. Sunday after Trinity.

The Collect.

GRant we beseech thee, mercifull Lord, to thy faithfull people, pardon and peace, that they may bee cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Ephes. 6. 10

MY brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that yee may stand against all the assaults of the deuill. For wee wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernors of the darknesse of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loines girt with the trueth, hauing on the brest-plate of righteousnesse, and hauing shooes on your feet, that you may be prepared for the Gospel of peace. Aboue all take the shield of faith, wherewith yee may quench all the fiery darts of the wicked, and take the helmet of saluation, and the sword of the Spirit, which is the word of God. And pray alwayes with all maner prayer and supplication in the Spirit, and watch thereunto with all instance and supplication, for all Saints, and for mee, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the secrets of the Gospel, (whereof I am a messenger in bonds) that therein I may speake freely as I ought to speake.

The

The xxij. Sunday after Trinity.

The Gospel.

THere was a certaine ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Jesus was come out of Jury into Galilee, he went vnto him, and besought him that he would come downe and heale his sonne, for hee was euen at the point of death. Then said Jesus vnto him, Except yee see signes and wonders, ye will not beleeue. The ruler said vnto him, Sir, come downe or euer that my sonne die. Jesus saith vnto him, Go thy way, thy son liueth. The man beleeued ỹ word that Jesus had spoken vnto him, and he went his way. And as he was going downe, the seruants met him, and told him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in the which Jesus said vnto him, Thy son liueth. And he beleeued, and all his houshold. This is againe the second miracle that Jesus did when he was come out of Jury into Galilee. Ioh. 4. 46.

The xxij. Sunday after Trinity.

The Collect.

LOrd, wee beseech thee to keepe thy household the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good works, to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the fellowship of the Gospel, from the first day vntill now: and am surely certified of this, that he which hath begun a good work in you, shall performe it, vntill the day of Jesus Christ, as it becom- Phil. 1. 3.

becommeth me that I should iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with me, euen in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart root in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospel.

Mat. 18. 21. PEter said vnto Iesus, Lord, how oft shall I forgiue my brother, if he sinne against mee: till seuen times? Iesus saith vnto him, I say not vnto thee, Vntill seuen times: but seuenty times seuen times. Therefore is the Kingdome of heauen likened vnto a certaine man that was a King, which would take accompts of his seruants. And when he had begun to reckon, one was brought vnto him, which ought him ten thousand talents: but forasmuch as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and paiment to be made. The seruant fell downe, and besought him, saying, Sir, haue patience with me, and I will pay thee all. Then had the Lord pity on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundred pence: and he laid hands on him, and tooke him by the throat, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with me, and I will pay thee all. And he would not, but he went & cast him into prison, till he should pay the debt. So when his fellowes saw what was done, they were very sorry, and came and told vnto their Lord all that had happened. Then his Lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee:

thee: And his Lord was wroth, and deliuered him to the Goalers, till hee should pay all that was due vnto him. So likewise shall my heauenly Father doe also vnto you, if yee from your hearts forgiue not euery one his brother their trespasses.

The xxiij. Sunday after Trinity.

The Collect.

GOD our refuge and strength, which art the Author of all godlinesse, be ready to heare the deuout prayers of thy Church: and grant that those things which wee aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

BRethren, be followers together of me, and looke on them which walke, euen so as ye haue vs for an example. For many walke of whom I haue told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their god, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence We looke for the Sauiour, euen the Lord Iesus Christ, Which shall change our vile body, that it may be like vnto his glorious body, according to the working, whereby he is able also to subdue all things vnto himselfe. Phil. 3. 17.

The Gospel.

THen the Pharisees went out and tooke counsell how they might tangle him in his words. And they sent out vnto him their Disciples with Herods seruants, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou: Is it lawfull that tribute be giuen vnto Cesar, or not: But Iesus perceiuing their wickednesse, said, Why tempt ye me, ye hypocrites: Shew me the tribute money: and they took him a peny. And he Mat. 22. 15.

ye said vnto them, Whose is this image and superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar the things which are Cesars, and vnto God, those things which are Gods. When they heard these words, they maruelled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinity.

The Collect.

LOrd we beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse we may be deliuered from the bands of all those sinnes, which by our frailtie we haue committed. Grant this, &c.

The Epistle.

Coloss. 1. 3. WE giue thanks to God the Father of our Lord Jesus Christ, alwayes for you in our prayers. For we haue heard of your faith in Christ Jesu, and of the loue which ye beare to all Saints, for the hopes sake which is laid vp in store for you in heauen. Of which hope yee heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which yee heard of it, and had experience in the grace of God through the truth, as yee learned of Epaphras our deare fellow-seruant, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which yee haue in the spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, & to desire that ye might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that ye might walke worthy of the Lord, that in all things ye may please, being fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might through his glorious power, vnto all patience and long-suffering, with ioyfulnesse, giuing thankes vnto the Father, which hath made vs meet to bee partakers of the inheritance of the Saints in light.

The

The xxv. Sunday after Trinity.

The Gospel.

WHile Jesus spake vnto the people, behold, there Mat.9.18.
came a certaine ruler and worshipped him saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and shee shall liue. And Jesus arose and followed him, and so did his Disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture. For shee said within her selfe, If I may touch but euen his vesture onely, I shall be safe. But Jesus turned him about, and when hee saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and saw the minstrels and people making a noise, hee said vnto them, Get you hence, for the maid is not dead but sleepeth. And they laughed him to scorne. But when the people were put forth, hee went in, and tooke her by the hand, and said, Damosell, arise. And the Damosell arose. And this noyse was abroad in all that land.

¶ The xxv. Sunday after Trinitie.

The Collect.

STirre vp we beseech thee, O Lord, the wils of thy faithfull people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

The Epistle.

BEhold, the time commeth, saith the Lord Iere.23.5.
that I will raise vp the righteous branch of Dauid, which King shall beare rule, and he shall prosper with wisedome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Juda be saued, and Israel shall dwell without feare. And this is the Name that they shall call him, euen the Lord our righteousnesse. And therefore behold, the time commeth, saith the Lord,

Lord, that it shall be no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but The Lord liueth, which brought foorth and led the seed of the house of Israel out of the North land, and from all countreys where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6. 5.

When Iesus lift vp his eyes, and saw a great company come vnto him, he saith vnto Philip, Whence shall We buy bread, that these may eat? This hee said to proue him, for hee himselfe knew What hee would doe. Philip answered him, Two hundred peny-worth of bread are not sufficient for them, that euery man may take a little. One of his Disciples (Andrew Simon Peters brother) said vnto him, There is a lad here, which hath fiue barley loaues and two fishes, but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Iesus tooke the bread, and When hee had giuen thankes hee gaue to his Disciples, and the Disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, He saith vnto his Disciples, Gather vp the broken meat which remaineth, that nothing bee lost. And they gathered it together, and filled twelue baskets With the broken meat of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then those men (When they had seene the miracle that Iesus did) said, This is of a truth the same Prophet that should come into the World.

If there be any moe Sundayes before Advent Sunday, to supply the same, shall be taken the Seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

¶ Saint

¶ Saint Andrewes day.

The Collect.

ALmighty God, which didst giue such grace vnto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Sonne Iesus Christ, and followed him without delay: grant vnto vs all, that we being called by thy holy Word, may forthwith giue ouer our selues obediently to fulfill thy holy Commandements, through the same Iesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth that Iesus is the Lord, and beleeue in thy heart that God raised him vp from death, thou shalt be safe. For to beleeue with the heart iustifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture saith, Whosoeuer beleeueth on him, shal not be confounded. There is no difference betweene the Iew and the Gentile: For one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doth call on the Name of the Lord, shall be safe. How then shall they call on him on whom they haue not beleeued? How shall they beleeue on him, of whom they haue not heard? How shall they heare without a Preacher? And how shall they preach without they be sent? As it is written, How beautifull are the feet of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay saith, Lord, who hath beleeued our sayings? So then faith commeth by hearing, & hearing commeth by the Word of God: But I aske, Haue they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I Rom. 10. 9.

demand whether Israel did know or no: First Moses saith, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esay after that is bold, and saith, I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israel hee saith, All day long haue I stretched foorth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel.

Matt.4.18. AS Iesus walked by the Sea of Galilee, hee saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the Sea (for they were fishers) and he saith vnto them, Follow mee, and I will make you to become fishers of men. And they straightway left their nets, and followed him. And when he was gone foorth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the ship, and their father, and followed him.

S. Thomas the Apostle.

The Collect.

ALmighty and euerliuing God, which for the more confirmation of the Faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: grant vs so perfectly, and without all doubt to beleeue in thy Sonne Iesus Christ, that our Faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Iesus Christ, to whom with thee & the holy Ghost, be all honour, &c.

The Epistle.

Ephe.2.19. NOw are ye not strangers, nor forreiners, but citizens with the Saints, and of the houshold of God, & are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: in whom what building soeuer

ſoeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom yee alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel.

THomas one of the twelue, which is called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid vnto him, We haue ſeene the Lord. But hee ſaid vnto them, Except I ſee in his hands the print of the nailes, and put my finger into the print of the nailes, and thruſt my hand into his ſide, I will not beleeue. And after eight dayes, againe his diſciples were within, and Thomas with them. Then came Jeſus when the doores were ſhut, and ſtood in the middeſt, and ſaid, Peace be vnto you. And after that, he ſaid to Thomas, Bring thy finger hither, and ſee my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but beleeuing. Thomas anſwered and ſaid vnto him, My Lord, and my God. Jeſus ſaid vnto him, Thomas, becauſe thou haſt ſeene mee, thou haſt beleeued. Bleſſed are they that haue not ſeene, and yet haue beleeued. And many other ſignes truely did Jeſus in the preſence of his diſciples, which are not written in this Booke. Theſe are written, that ye might beleeue, that Jeſus Chriſt is the Sonne of God, and that (in beleeuing) ye might haue life through his Name. Ioh. 20.24.

¶ The conuerſion of S. Paul.

The Collect.

GOd which haſt taught all the world, through the preaching of thy bleſſed Apoſtle S. Paul, grant we beſeech thee, that we which haue his wonderfull conuerſion in remembrance, may follow and fulfill thy holy doctrine, that he taught, through Jeſus Chriſt our Lord.

The conuerſion of S. Paul.

The Epiſtle.

Acts 9. 1.

AND Saul yet breathing out threatnings & ſlaughter againſt the Diſciples of the Lord, went vnto the high Prieſt, and deſired of him letters to carrie to Damaſco, to the Synagogues, that if hee found any of this way (were they men or women) he might bring them bound to Hieruſalem. And when hee iourneyed, it fortuned that as he was come nigh to Damaſco, ſuddenly there ſhined round about him a light from heauen, and hee fell to the earth, and heard a voice ſaying vnto him, Saul, Saul, why perſecuteſt thou me? And hee ſaid, What art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt. It is hard for thee to kicke againſt the prick. And hee both trembling and aſtonied, ſaid, Lord, what wilt thou haue mee to doe? And the Lord ſaid vnto him, Ariſe and goe into the city, and it ſhall be told thee what thou muſt doe. The men which iourneyed with him, ſtood amazed, hearing a voice, but ſeeing no man. And Saul aroſe from the earth, and when he opened his eyes, he ſaw no man: but they led him by the hand, and brought him into Damaſco. And hee was three dayes without ſight, and neither did eate nor drink. And there was a certaine Diſciple at Damaſco named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here Lord. And the Lord ſaid vnto him, Ariſe, and goe into the ſtreet which is called ſtraight, and ſeeke in the houſe of Judas after one called Saul of Tarſus. For behold, he prayeth, and hath ſeene in a viſion a man named Ananias, comming in vnto him, and putting his hands on him, that he might receiue his ſight. Then Ananias anſwered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Hieruſalem. And here he hath authority of the high Prieſts to bind all that call on thy Name. The Lord ſaid vnto him, Goe thy way, for he is a choſen veſſell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Iſrael. For I will ſhew him how great things hee muſt ſuffer for my Names ſake. And Ananias went his way, and entred into the houſe, and put his hands on him, and ſaid, Brother Saul, the Lord

that

that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had beene scales, and he receiued sight, and arose, and was baptized, and receiued meat, and was comforted. Then was Saul certaine dayes with the disciples which were at Damasco. And straightway hee preached Christ in the Synagogues, how that hee was the Sonne of God. But all that heard him, were amazed, and said, Is not this he that spoyled them which called on this Name in Hierusalem, and came hither for that intent, that he might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

PEter answered, and said vnto Iesus, Behold, wee haue forsaken all, and followed thee, what shall wee haue therefore? Iesus said vnto them, Verely I say vnto you, that when the Sonne of man shall sit on the seat of his Maiestie, ye that haue followed mee in the regeneration, shall sit also vpon twelue seats, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receiue an hundreth fold, and shall inherite euerlasting life. But many that are first shall be last, and the last shall be first. Mat. 19.27.

¶ The Purification of S. Mary the Virgine.

The Collect.

ALmighty and euerliuing God, we humbly beseech thy Maiestie, that as thy only begotten Son was this day presented in the Temple in substance of our flesh: so grant that We may be presented vnto thee with pure and cleare mindes, by Iesus Christ our Lord.

Saint Matthias day.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

Luke 2. 22.

WHen the time of her purification (after the Law of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the Law of the Lord: Euery man-child that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is said in the Law of the Lord) a paire of Turtle doues, or two young pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had hee receiued of the holy Ghost, that he should not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple.

¶ Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traitour Judas, didst chuse thy faithfull seruant Matthias to be of the number of the twelue Apostles: grant that thy Church being alway preserued from false apostles, may bee ordered and guided by faithfull and true Pastours, through Jesus Christ our Lord.

The Epistle.

Acts 1.15.

IN those dayes Peter stood vp in the middes of the Disciples, and said, (The number of names that were together, were about an hundred and twenty.) Ye men and brethren, this Scripture must needs haue been fulfilled, which the holy Ghost, through the mouth of Dauid spake before of Judas, which was guide to them that tooke Jesus. For he

was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuch that the same field is called in their mother tongue Aceldama, that is to say, The bloody field. For it is written in the booke of Psalmes, Let his habitation be void, and no man be dwelling therein, and his Bishopricke let another take. Wherfore of these men which haue companied with vs (all the time that the Lord Jesus had his conuersation among vs, beginning at the Baptisme of John, vnto that same day that he was taken vp from vs) must one be ordained to be a witnesse with vs of his resurrection. And they appointed two: Joseph which was called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this Ministration and Apostleship, from which Judas by transgression fell, that hee might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

IN that time Jesus answered, and said, I thanke thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Uerely Father, euen so was it thy good pleasure. All things are giuen vnto mee of my Father: and no man knoweth the Sonne, but the Father, neither knoweth any man the Father, saue the Sonne, and he to whomsoeuer the Son will open him. Come vnto mee, all ye that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye shall finde rest vnto your soules: for my yoke is easie, and my burden is light. Mat 11.25

¶ Annunciation of the Virgin Mary.

The Collect.

WEe beseech thee, Lord, powre thy grace into our hearts, that as we haue knowen Christ thy Sons incarnation by the message of an Angel: so by his Crosse and Passion we may be brought vnto the glory of his Resurrection, through the same Christ our Lord.

The Epistle.

Isai.7.10. GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to me, ye of the house of Dauid: Is it not enough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lord shall giue you a token: Behold, a Virgin shal conceiue and beare a Son, and thou his mother shalt call his name Emmanuel. Butter and honey shall he eate, that he may know to refuse the euill, and chuse the good.

The Gospel.

Luke 1.26. AND in the sixth moneth the Angel Gabriel was sent from God vnto a city of Galilee named Nazareth, to a Virgine spoused to a man, whose name was Joseph, of the house of Dauid, and the Virgins name was Mary. And the Angel went in vnto her, and said, Haile full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her mind What maner of salutation that should be. And the Angel said vnto her, Feare not, Mary, for thou hast found grace with God: Behold, thou shalt conceiue in thy wombe, and beare a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of

of the Highest. And the Lord God shall giue vnto him the seat of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his Kingdome there shall be none end. Then said Mary to the Angel, How shall this bee, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall ouer-shadow thee. Therefore also that holy thing which shall be borne, shall be called the Sonne of God. And behold, thy cousin Elizabeth, shee hath also conceiued a sonne in her old age, and this is the sixth moneth, which is called barren: for With God nothing shall be vnpossible. And Mary said, Behold the handmaid of the Lord, be it vnto me according to thy word. And the Angel departed from her.

¶ Saint Markes day.

The Collect.

ALmighty God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist Saint Marke, giue vs grace that wee be not like children, carried away with euery blast of vaine doctrine: but firmely to be established in the trueth of thy holy Gospel, through Iesus Christ our Lord.

The Epistle.

VNto euery one of vs is giuen grace according to the measure of the gift of Christ. wherefore he saith, when hee went vp on high, he led captiuity captiue, and gaue gifts vnto men. That hee ascended, what meaneth it, but that hee also descended first into the lower parts of the earth? Hee that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Shepherds, and Teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till We all come to the vnity of the Faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the Ephes. 4.7.

the full perfect age of Christ: that wee henceforth should be no more children, wauering and carried about with euery winde of doctrine, by the wilinesse of men, through craftines, whereby they lay in waite for vs to deceiue vs. But let vs follow the trueth in loue, and in all things grow in him which is the head, euen Christ: in whom if all the body be coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) hee increaseth the body vnto the edifying of it selfe through loue.

The Gospel.

Ioh. 15. 1. I Am the true Vine, and my Father is an husbandman. Euery branch that beareth not fruit in me, he will take away: and euery branch that beareth fruit, will he purge, that it may bring forth more fruit. Now are ye cleane through ỹ word which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without mee can ye doe nothing. If a man abide not in mee, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, and my words abide in you, aske what you will, and it shall be done for you. Herein is my Father glorified, that yee beare much fruit, and become my disciples. As the Father hath loued me, euen so also haue I loued you: continue you in my loue. If ye keepe my Commandements, ye shall abide in my loue, euen as I haue kept my Fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ Saint

Saint Philip and Iames day.

The Collect.

ALmighty God, whom truely to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to be the Way, the Trueth and the Life, as thou hast taught S. Philip and other the Apostles, through Iesus Christ our Lord.

The Epistle.

IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations, knowing this, that the trying of your faith gendereth patience, and let patience haue her perfect worke, that yee may bee perfect and sound, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a waue of the Sea, which is tost of the winds, and carried with violence: neither let that man thinke, that he shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when hee is exalted. Againe, let him that is rich, reioyce when hee is made low. For euen as the flower of the grasse shall hee passe away. For as the Sunne riseth with heat, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happy is the man that endureth temptation: for when hee is tried, hee shall receiue the Crowne of life, which the Lord hath promised to them that loue him. Iames 1.1.

The

S. Philip and Iames day.

The Gospel.

Ioh. 14. 1.

AND Jesus said vnto his Disciples, Let not your hearts be troubled. Ye beleeue in God, beleeue also in mee. In my Fathers house are many mansions. If it were not so, I would haue told you. I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe, and receiue you euen vnto my selfe, that where I am, there may ye be also. And whither I goe, ye know, and the way ye know. Thomas saith vnto him, Lord, we know not whither thou goest, and how is it possible for vs to know the way? Jesus saith vnto him, I am the way, and the Trueth, and the Life. No man commeth to the Father, but by mee. If yee had known me, ye had known my Father also: And now ye know him, and haue seene him. Philip saith vnto him, Lord, shew vs the Father, and it sufficeth vs. Jesus saith vnto him, Haue I been so long time with you, and yet hast thou not known me, Philip? He that hath seene me, hath seene my Father: & how saiest thou then, Shew vs the Father? Beleeuest not thou, that I am in the Father, & the Father in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in mee, is he that doth the workes. Beleeue me that I am in the Father, and the Father in me: or else beleeue me for the works sake. Verily, verily I say vnto you, Hee that beleeueth on me, the works that I do, the same shall he do also: and greater works then these shall he do, because I go vnto my Father, and whatsoeuer ye aske in my Name, that wil I do, that the Father may be glorified by the Sonne. If ye shall aske any thing in my Name, I will do it.

¶ S. Barnabe the Apostle.

The Collect.

LOrd Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost, let vs not be destitute of thy manifold gifts, nor yet of grace, to vse them alway to thy honour and glory, through Jesus Christ our Lord.

The

S. Barnabe Apostle.

The Epistle.

TIdings of these things came vnto the eares of the Congregation which was in Hierusalem. And they sent foorth Barnabas that he should goe vnto Antioch. Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For hee was a good man, and full of the holy Ghost, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tarsus to seeke Saul: and when he had found him, he brought him vnto Antioch. And it chanced that a whole yeere they had their conuersation with the Congregation there, and they taught much people, insomuch that the Disciples of Antioch were the first that were called Christians. In those dayes came Prophets from the City of Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: Which came to passe in the Emperour Claudius dayes. Then the Disciples, euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. Acts 11.22.

The Gospel.

THis is my Commandement, that ye loue together as I haue loued you. Greater loue hath no man then this, that a man bestow his life for his friends. Yee are my friends, if yee doe whatsoeuer I command you. Hencefoorth call I not you seruants: for the seruant knoweth not what his lord doeth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordained you to go and Ioh. 15.12.

and bring foorth fruit, and that your fruit should remaine, that whatsoeuer ye aske of the Father in my Name he may giue it you.

¶ S. Iohn Baptist.

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Son our Sauiour by preaching of penance: make vs so to follow his doctrine and holy life, that wee may truely repent, according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lord.

The Epistle.

Esay 40.1. BEe of good cheere my people. O yee Prophets, comfort my people, saith your God, comfort Ierusalem at the heart, and tell her that her trauaile is at an end, that her offence is pardoned, that she hath receiued of the Lords hand sufficient correction for all her sinnes. A voice cried in the wildernesse, Prepare the way of the Lord in the wildernesse, make straight the path of our God in the desert. Let all valleyes bee exalted, and euery mountaine and hill bee laid low. What so is crooked, let it be made straight, and let the rough bee made plaine fields. For the glory of the Lord shall appeare, and all flesh shall at once see it. For why: the mouth of the Lord hath spoken it. The same voice spake, Now cry. And the Prophet answered, What shall I cry: That all flesh is as grasse, and that all the goodlinesse thereof is as the flower of the field. The grasse is withered, the flower falleth away. Euen so is the people as grasse, When the breath of the Lord bloweth vpon them. Neuertheless, whether the grasse wither, or that the flower fade away, yet the Word of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringest good tidings, lift vp thy voice with power. O thou Preacher Hierusalem: lift it vp without feare, and

say

say vnto the cities of Juda, Behold your God, behold the Lord God shall come with power, and beare rule with his arme. Behold, he bringeth his treasure with him, and his workes goe before him. He shall feed his flocke like an herdman: hee shall gather the lambes together with his arme, and carry them in his bosome, and shall kindly intreat those that beare young.

The Gospel.

Elizabeths time came that shee should be deliuered, & she brought foorth a sonne. And her neighbors and her cousins heard say how the Lord had shewed great mercy vpon her, and reioyced with her. And it fortuned, that in the eighth day they came to circumcise the childe, and called his name Zachary, after the name of his father. And his mother answered and said, Not so, but his name shall be called John. And they said vnto her, There is none of thy kinred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, and wrote, saying, His name is John. And they maruelled all, and his mouth was opened immediatly & his tongue also, and he spake & praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noised abroad throughout all ỹ hie countrey of Jury, and they that heard them, laid them vp in their hearts, saying, What maner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, & prophesied, saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised vp a horne of saluation vnto vs in the house of his seruant Dauid, euen as he promised by the mouth of his holy Prophets, which were since the world began. That we should be saued from our enemies, and from the hand of all that hate vs: That hee would deale mercifully with our fathers, and remember his holy Couenant: Luke 1.57.

that

that he would performe the oath which he ſware to our father Abraham for to giue vs, That we being deliuered out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou childe ſhalt bee called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes, through the tender mercy of our God, whereby the day-ſpring from on high hath viſited vs. To giue light to them that ſit in darkneſſe, and in the ſhadow of death, and to guide our feet into the way of peace. And the Child grew, and waxed ſtrong in ſpirit, and was in the wilderneſſe, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

¶ S. Peters day.

The Collect.

ALmighty God, which by thy Sonne Jeſus Chriſt haſt giuen to thy Apoſtle S. Peter many excellent gifts, and commandedſt him earneſtly to feed thy flocke: make, we beſeech thee, all Biſhops and Paſtours diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Jeſus Chriſt our Lord.

The Epiſtle.

Acts 12. 1.

AT the ſame time, Herod the King ſtretched forth his hands to vexe certaine of the Congregation, and he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jewes, he proceeded further, and tooke Peter alſo. Then were the dayes of ſweet bread. And whē he had caught him, he put him in priſon alſo, and deliuered him to foure quaternions of ſouldiers to be kept, intēding after Eaſter to bring him forth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the Congregation vnto God for him. And when Herod would haue brought him out vnto the people, the ſame night ſlept Peter between two ſouldiers, bound

bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly: And his chains fell from his hands. And the Angel said vnto him, Gird thy selfe, and binde on thy sandals. And so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he came out and followed him, and wist not that it was trueth which was done by the Angel, but thought he had seen a vision. When they were past the first and second watch, they came vnto the iron gate that leadeth vnto the citie, which opened to them by the owne accord: and they went out, and passed thorow one street, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting of the people of the Iewes.

The Gospel.

When Iesus came into the coasts of the Citie, which is called Cesarea Philippi, hee asked his Disciples, saying, Whom doe men say that I the Son of man am: They said, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the Prophets. He saith vnto them, But whom say ye that I am: Simon Peter answered and said, Thou art Christ, the Sonne of the liuing God. And Iesus answered, and said vnto him, Happy art thou Simon the sonne of Ionas: for flesh & blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keys of the Kingdome of heauen: And whatsoeuer thou bindest in earth, shal be bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen. Matt. 16. 13

¶ S. Iames the Apostle.

The Collect.

GRant O mercifull God, that as thine holy Apostle Iames, leauing his father and all that he had, without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So we forsaking all worldly and carnall affections, may be euermore ready to follow thy Commandements, through Iesus Christ our Lord.

The Epistle.

Acts 11.27

IN those dayes came Prophets from the Citie of Ierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the Disciples euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Jury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herode the King stretched forth his hands to vexe certaine of the Congregation. And hee killed Iames the brother of Iohn with the sword: and because he saw it pleased the Iewes, he proceeded further, and tooke Peter also.

The Gospel.

Matth. 20. 20.

THen came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him. And hee said vnto her, What wilt thou: Shee said vnto him, Grant that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdome. But Iesus answered, and said, Yee wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of: and to be baptized with the baptisme that I am baptized with: They said vnto him, We are. Hee said vnto them, yee shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with: but

but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and said, Yee know that the Princes of the Nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will be chiefe among you, let him be your seruant: Euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

¶ S. Bartholomew Apostle.

The Collect.

ALmighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truly to beleeue & to preach thy word: grant we beseech thee, vnto thy Church, both to loue that hee beleeued, and to preach that he taught, through Christ our Lord.

The Epistle.

BY the hands of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Solomons porch. And of other durst no man ioyne himselfe to them: neuertheless, the people magnified them. The number of them that beleeued in the Lord, both of men and women, grew more and more, insomuch that they brought the sicke into the streets, and layd them on beds and couches, that at the least way the shadow of Peter when hee came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Ierusalem, bringing sicke folkes, and them that were vexed with vncleane spirits: And they were healed euery one. Act. 5. 12.

S. Matthew Apostle.

The Gospel.

Luk. 22.24

AND there was a strife among them, which of them should seeme to be the greatest. And he said vnto them, The Kings of the Nations reigne ouer them, and they that haue authority vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shall be as the yonger, & he that is chiefe, shall be as hee that doth minister. For whether is greater, he that sitteth at meat, or he that serueth? Is not he that sitteth at meat? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eate and drinke at my table in my Kingdome, and sit on seats iudging the twelue tribes of Israel.

¶ S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of custome, to bee an Apostle and Euangelist: grant vs grace to forsake all couetous desires and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth, &c.

The Epistle.

2.Cor.4.1.

SEeing that wee haue such an office, euen as God hath had mercie on vs, we goe not out of kinde, but haue cast from vs the cloaks of vnhonestly, and walke not in craftinesse, neither handle we the word of God deceitfully, but open the truth, and report our selues to euery mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the mindes of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues,

but

but Christ Jesus to be the Lord, and our selues your seruants for Jesus sake. For it is God that commandeth the light to shine out of darknesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

AND as Jesus passed forth from thence, he saw a man (named Matthew) sitting at the receit of Custome: and he said vnto him, Follow me. And hee arose and followed him. And it came to passe, as Jesus sate at meat in his house, behold, many Publicanes also and sinners that came, sate down with Jesus and his disciples. And when the Pharisees saw it, they said vnto his disciples, Why eateth your Master with Publicanes and sinners? But when Jesus heard that, he said vnto them, They that be strong, need not the Physician, but they that are sick. Go ye rather and learne what that meaneth: I will haue mercie and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Matth. 9. 9.

¶ S. Michael and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully grant that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

THere was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his angels, and preuailed not, neither was their place found any more in heauen. And the great Dragon that old serpent, Reuel. 12. 7

called the deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a loud voyce, saying, In heauen is now made saluation and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast down, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death. Therefore reioyce yee heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that hee hath but a short time.

The Gospel.

Matt. 18. 1.

T the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a childe vnto him, and set him in the middest of them, and said, Verely I say vnto you, except yee turne and become as children, ye shall not enter into the Kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, the same is the greatest in the Kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But whoso doth offend one of these little ones which beleeue in mee, it were better for him that a mill-stone were hanged about his neck, & that he were drowned in the depth of the sea. Wo vnto the world because of offences. Necessary it is that offences come: but woe vnto the man by whom the offence commeth. Wherefore if thy hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather thē thou shouldst (hauing two hands or two feet) be cast into euerlasting fire. And if thine eye offend thee plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes)

to

to be cast into hell fire. Take heed that yee despise not one of these little ones: for I say vnto you, that in heauen their Angels doe alwayes behold the face of my Father which is in heauen.

¶ S. Luke the Euangelist.

The Collect.

ALmighty God which calledst Luke the Physician whose praise is in the Gospel, to be a Physician of the soule: it may please thee by the wholesome medicines of his doctrine to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.

WAtch thou in all things, suffer afflictions, doe the worke throughly of an Euangelist, fulfill thine office vnto the vttermost. Be sober. For I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is laid vp for me a crowne of righteousnes, which the Lord that is a righteous Judge shall giue to mee at that day, not to me onely, but to all them that loue his coming. Do thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus to Dalmatia, onely Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto mee for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, When thou commest, bring with thee, and the bookes, but especially the parchment. Alexander the Coppersmith did me much euill, the Lord reward him according to his deeds: of whom be thou ware also, for he hath greatly withstood our words. 2. Tim. 4. 5.

Simon and Iude Apostles.

The Gospel.

Luke 10.1. THe Lord appointed other seuenty (and two) also, and sent them two and two before him into euery city and place whither he himselfe would come. Therefore he said vnto them, The harueſt is great, but the labourers are few. Pray yee therefore the Lord of the harueſt to send forth labourers into his harueſt. Go your wayes, behold, I send you forth as lambes among wolues. Beare no wallet, neither scrip, nor shooes, and salute no man by the way. Into whatsoeuer house yee enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon it: if not, it shall returne to you againe. And in the same house tarry still, eating and drinking such as they giue: For the labourer is worthy of his reward.

¶ Simon and Iude Apostles.

The Collect.

ALmighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: Grant vs so to be ioyned together in vnity of spirit by their doctrine, that wee may be made an holy Temple acceptable vnto thee, through Iesus Christ our Lord. Amen.

The Epistle.

Iude 1. IVde the seruant of Iesus Christ the brother of Iames, to them which are called and sanctified in God the Father, & preserued in Iesus Christ: mercy vnto you, & peace and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needful for me to write vnto you, to exhort you that ye should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men, craftily crept in, of which it was written afore-

time

time vnto such iudgement: they turne the grace of our God into wantonnesse, and denie God (which is the onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as yee once knew this, how that the Lord (after that hee had deliuered the people out of Egypt) destroyed them which after beleeued not. The angels also which kept not their first state, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darknesse, vnto the Iudgement of the great Day. Euen as Sodome and Gomorrhe, and the cities about them which in like maner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.

THis command I you, that ye loue together. If the world hate you, ye know it hated mee before it hated you. If ye were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, thy will also persecute you. If they haue kept my saying, they will keep yours also. But all these things will they do vnto you for my Names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloak their sinne withal. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seen and hated, not onely me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated

Ioh. 15. 17.

mee

mee without a cause. But when the Comforter is come whom I will send vnto you from the Father, euen the Spirit of Trueth (which proceedeth of the Father) he shall testifie of mee. And ye shall beare witnesse also, because yee haue been with me from the beginning.

¶ All Saints day.

The Collect.

ALmighty God, which hast knit together thy Elect in one communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those vnspeakable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle.

Reuel. 7.2. BEhold, I Iohn saw another Angel ascend from the rising of the Sunne, which had the Seale of the liuing God, and he cried with a loud voyce to the foure Angels, (to whom power was giuen to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and forty and foure thousand of all the tribes of the children of Israel.

Of the tribe of Iuda, were sealed twelue thousand.
Of the tribe of Reuben, were sealed twelue thousand.
Of the tribe of Gad, were sealed twelue thousand.
Of the tribe of Aser, were sealed twelue thousand.
Of the tribe of Nephthalim, were sealed twelue thousand.
Of the tribe of Manasses, were sealed twelue thousand.
Of the tribe of Simeon, were sealed twelue thousand.
Of the tribe of Leui, were sealed twelue thousand.
Of the tribe of Issachar were sealed twelue thousand.
Of the tribe of Zabulon, were sealed twelue thousand.

Of

All Saints day.

Of the tribe of Joseph were sealed twelue thousand.
Of the tribe of Beniamin were sealed twelue thousand.

After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people, and tongues stood before the Seat, and before the Lambe, clothed with long white garments, and palmes in their hands, and cryed with a loud voice, saying, Saluation be ascribed to him that sitteth vpon the Seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the Seate, and of the Elders, and the foure beasts, and fell before the Seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisedome, and thanks, and honour, and power, and might be vnto our God for euermore. Amen.

The Gospel.

IEsus seeing the people, went vp into a mountain, and when he was set, his Disciples came to him. Matth. 5. 1.
And after that he had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meek, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the Kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsely say all manner of euill saying against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

¶ The

¶ The order for the Administration of the *Lords Supper, or holy Communion.*

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer night, or else in the morning before the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge thereof, shall call him, and aduertise him, in any wise not to presume to come to the Lords Table, vntill hee haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended, & that he haue recompensed the parties whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, assoone as he conueniently may.

The same order shall the Curate vse with those betwixt whom hee perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lords Table, vntill he know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other party will not be perswaded to a godly vnity, but remaine still in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table hauing at the Communion time a faire white linen cloth vpon it, shall stand in the body of the Church, or in the Chancell, where Morning prayer, and Euening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

¶ The Communion.

OUr Father which art in heauen, hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread.

bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And lead vs not into temptation, but deliuer vs from euill. Amen.

ALmighty God, vnto whom all hearts be open, all deſires knowen, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly loue thee, and worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt rehearſe diſtinctly all the TEN COMMANDMENTS: and the people kneeling, ſhall after euery Commandment aske God mercie for their tranſgreſſion of the ſame, after this ſort.

Miniſter.

GOd ſpake theſe words and ſaid, I am the Lord thy God: Thou ſhalt haue none other Gods but me.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them. For I the Lord thy God am a iealous God, and viſit the ſinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and ſhew mercie vnto thouſands, in them that loue me, and keepe my Commandments.

People.

Lord haue mercie vpon vs, and incline our hearts, &c.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

People.

Lord haue mercie vpon vs, and incline our hearts, &c.

Miniſter.

Remember that thou keepe holy the Sabbath day. Sixe dayes ſhalt thou labour, and doe all that thou haſt to doe, but the

the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy man-seruant, and thy maid-seruant, thy cattell, and the stranger that is within thy gates. For in six dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercie vpon vs, and incline our hearts, &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

People.

Lord haue mercie vpon vs, and incline our hearts, &c.

Minister.

Thou shalt doe no murder.

People.

Lord haue mercie vpon vs, and incline our hearts, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercie vpon vs, and incline our hearts, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercie vpon vs, and incline our hearts, &c.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercie vpon vs, and incline our hearts, &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

People.

Lord haue mercie vpon vs, and write all these thy Lawes in our hearts we beseech thee.

¶ Then

The Communion.

¶ Then ſhall follow the Collect of the day, with one of theſe two Collects following for the King, the Prieſt ſtanding vp, and ſaying,

Let vs pray.

ALmighty God, whoſe Kingdome is euerlaſting, and power infinite, haue mercie vpon the whole Congregation, and ſo rule the heart of thy choſen ſeruant Charles our King and gouernour, that hee (knowing whoſe miniſter he is) may aboue all things ſeeke thy honour and glory, and that We his Subiects (duely conſidering whoſe authority he hath) may faithfully ſerue, honor, and humbly obey him, in thee, and for thee, according to thy bleſſed Word and ordinance, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt liueth and reigneth euer one God, World without end. Amen.

ALmighty and euerlaſting God, We be taught by thy holy Word, that the hearts of Kings are in thy rule and gouernance, and that thou doeſt diſpoſe and turn them as it ſeemeth beſt to thy godly Wiſedome: Wee humbly beſeech thee ſo to diſpoſe and gouerne the heart of Charles thy ſeruant our King and Gouernour, that in all his thoughts, Words, and Workes, hee may euer ſeeke thy honour and glory, and ſtudy to preſerue thy people committed to his charge, in Wealth, peace, and godlineſſe: Grant this, O mercifull Father, for thy deare Sonnes ſake Jeſus Chriſt our Lord. Amen.

Immediatly after the Collects, the Prieſt ſhall reade the Epiſtle, beginning thus. **The Epiſtle Written in the Chapter of**

And the Epiſtle ended, he ſhall ſay the Goſpel, beginning thus: **The Goſpel Written in the Chapter of** And the Epiſtle and Goſpel being ended, ſhall be ſaid the Creed.

IBeleeue in one God the Father Almighty, Maker of heauen and earth, and of all things viſible and inuiſible: and in one Lord Jeſus Chriſt, the onely begotten Sonne of God, begotten of his Father before all Worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one ſubſtance with the Father, by whom all things were made: Who for vs men, and for our ſaluation

saluation came downe from heauen, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. Hee suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And hee shall come againe with glory to iudge both the quicke and the dead: Whose Kingdome shall haue no end. And I beleeue in the holy Ghost, the Lord and giuer of life, Who proceedeth from the Father and the Sonne, Who with the Father and the Sonne together is worshipped and glorified, Who spake by the Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creede, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by cõmon authority.

After such Sermon, Homily or exhortation, the Curate shall declare vnto the people whether there bee any Holy-dayes, or Fasting-dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most conuenient by his discretion.

Matth.5. Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth.6. Lay not vp for your selues treasure vpon the earth, where the rust and moth doth corrupt, and where theeues breake thorow and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where theeues doe not breake thorow and steale.

Matt 7. Whatsoeuer ye would that men should doe vnto you, euen so do vnto them, for this is the Law and the Prophets.

Matth.7. Not euery one that saith vnto me, Lord, Lord, shall enter into the Kingdome of heauen: but he that doeth the will of my Father which is in heauen.

Luke 19. Zache stood forth, and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold.

Who goeth a warfare at any time of his owne coſt? who planteth a Vineyard, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke? 1.Cor.9.

If we haue ſowen vnto you ſpirituall things, is it a great matter if we ſhall reape your worldly things? 1.Cor.9.

Doe yee not know, that they which miniſter about holy things, liue of the ſacrifice? and they which wait of the Altar, are partakers with the Altar? Euen ſo hath the Lord alſo ordained, that they which preach the Goſpel, ſhould liue of the Goſpel. 1.Cor.9.

He that ſoweth little, ſhall reape little: and he that ſoweth plenteouſly, ſhall reape plenteouſly. Let euery man doe according as he is diſpoſed in his heart, not grudging, or of neceſſitie, for God loueth a cheerefull giuer. 2.Cor.9.

Let him that is taught in the word, miniſter vnto him that teacheth in all good things. Be not deceiued, God is not mocked: for whatſoeuer a man ſoweth, that ſhall he reape. Galat.6.

While we haue time, let vs doe good vnto all men, and ſpecially vnto them that are of the houſhold of faith. Galat.6

Godlineſſe is great riches, if a man be content with that he hath: for wee brought nothing into the world, neither may we carry any thing out. 1.Tim.6.

Charge them which are rich in this world, that they be ready to giue, and glad to diſtribute, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may attaine eternall life. 1.Tim.6.

God is not vnrighteous, that he will forget your workes and labour that proceedeth of loue, which loue ye haue ſhewed for his Names ſake, which haue miniſtred vnto the Saints, and yet doe miniſter. Heb.6.

To doe good, and to diſtribute, forget not, for with ſuch ſacrifices God is pleaſed. Heb.13.

Whoſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? 1.Iohn.3.

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord ſhall not bee turned away from thee. Tob.4.

Tob.4. **Bee mercifull after thy power. If thou haſt much, giue plenteouſly. If thou haſt little, doe thy diligence gladly to giue of that little: for ſo gatherest thou thy ſelfe a good reward in the day of neceſſity.**

Prou.19. **He that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it ſhall be paid him againe.**

Pſal.41. **Bleſſed be the man that prouideth for the ſicke and needie: the Lord ſhall deliuer him in the time of trouble.**

¶ Then ſhall the Church-wardens, or ſome other by them appointed, gather the deuotion of the people, and put the ſame into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman ſhall pay to the Curate the due and accuſtomed offerings. After which done, the Prieſt ſhall ſay.

¶ **Let vs pray for the whole ſtate of Chriſts Church militant here in earth.**

If there be no almes giuen to the poore, then ſhall the words *(of accepting our almes)* be left out vnſaid.

Almighty and euerlaſting God, which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, & to giue thanks for all men: wee humbly beſeech thee, moſt mercifully (to accept our almes, and) **to receiue theſe our prayers, which we offer vnto thy Diuine Maieſtie, beſeeching thee to inſpire continually the vniuerſall Church with the ſpirit of trueth, vnitie, and concord: and grant that all they that doe confeſſe thy holy Name, may agree in the trueth of thy holy word, and liue in vnitie and godly loue. We beſeech thee alſo to ſaue and defend all Chriſtian Kings, Princes and Gouernours, and ſpecially thy ſeruant** Charles **our King, that vnder him we may be godly and quietly gouerned: and grant vnto his whole Counſaile, and to all that be put in authoritie vnder him, that they may truely and indifferently miniſter Iuſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Paſtours, and Curates, that they may both by their life and doctrine ſet forth thy true liuely word, and rightly and duely adminiſter thy holy Sacraments: and to all thy people giue thy heauenly grace,**

and

and ſpecially to this Congregation here preſent, that with meek heart and due reuerence they may heare and receiue thy holy Word, truely ſeruing thee in holineſſe and righteouſnes all the dayes of their life. And we moſt humbly beſeech thee of thy goodneſſe, O Lord, to comfort & ſuccour all them which in this tranſitory life be in trouble, ſorrow, need, ſickneſſe, or any other aduerſitie: grant this, O Father, for Jeſus Chriſts ſake, our onely Mediatour and Aduocate. Amen.

¶ Then ſhall follow this exhortation at certaine times when the Curate ſhall ſee the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloued brethren) to feed at the Lords Supper, vnto the which in Gods behalfe I bid you all that bee here preſent, & beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo louingly called and bidden of God himſelfe. Yee know how grieuous and vnkinde a thing it is when a man hath prepared a rich feaſt, decked his table with all kinde of prouiſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they which be called (without any cauſe) moſt vnthankefully refuſe to come. Which of you in ſuch a caſe would not be mooued? who would not thinke a great iniurie and wrong done vnto him? Wherefore moſt dearely beloued in Chriſt, take yee good heed, leſt yee withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe. But ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſay, I am a grieuous ſinner, and therefore am afraid to come: wherefore then doe ye not repent and amend? when God calleth you, bee you not aſhamed to ſay you will not come? when you ſhould returne to God, will you excuſe your ſelues and ſay that you be not ready? conſider earneſtly with your ſelues, how little ſuch fained excuſes ſhall auaile before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a Farme, or would try their yokes of Oxen, or becauſe they were married, were not ſo excuſed, but coun-

ted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the name of God, I call you in Christs behalfe, I exhort you, as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health: euen so it is your dutie to receiue the Communion together, in the remembrance of his death, as he himselfe commanded. Now if you will in no wise thus doe, consider with your selues how great iniurie you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banket; I admonish, exhort, and beseech you, that vnto this vnkindnesse yee will not adde any more: which thing ye shall doe, if yee stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this bee accounted else, then a further contempt and vnkindnesse vnto God: Truely it is a great vnthankfulnesse to say nay when ye be called: but the fault is much greater when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be else, but euen to haue the mysteries of Christ in derision: It is said vnto all, Take ye and eat, Take and drinke ye all of this, Doe this in remembrance of me. With what face then, or with what countenance shall ye heare these words: What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ: Wherefore rather then yee should so doe, depart you hence, and giue place to them that bee godly disposed. But when you depart, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords Table, ye depart from your brethren, and from the banket of most heauenly food. These things if ye earnestly consider, yee shall by Gods grace returne to a better minde: for the obtaining whereof We shall make our humble petitions, While We shall receiue the holy Communion.

And

¶ And sometime shall this be said also at the discretion of the Curate.

DEarely beloued, for as much as our duty is to render to Almighty God our heauenly Father most hearty thankes, for that he hath giuen his Son our Sauiour Iesus Christ, not onely to die for vs, but also to be our spirituall food & sustenance, as it is declared vnto vs, as well by Gods Word as by the holy Sacrament of his blessed Body & Blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it unworthily: my duty is to exhort you to consider the dignity of the holy mystery, and the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly Feast, so that in no wise you come but in the mariage garment, required of God in holy Scripture, and so come, and be receiued as worthy partakers of such an heauenly Table. The way and meanes thereto is: First, to examine your liues and conuersation by the rule of Gods Commandements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, word, or deed, there bewaile your own sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if ye shall perceiue your offences to be such as be not only against God, but also against your neighbours, then you shal reconcile your selues vnto them, ready to make restitution & satisfaction according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenes of your offences at Gods hand: for otherwise the receiuing of the holy Communion doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a ful trust in Gods mercy, and with a quiet cõscience: therfore if there be any of you which by the meanes aforesaid cannot quiet his owne conscience, but requireth further comfort, or counsell, then let him come to me, or some other discreet and learned Minister of Gods word, and open

his griefe, that he may receiue such ghostly counsell, aduice, and comfort, as his conscience may be relieued, and that by the ministery of Gods word he may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

¶ Then shall the Priest say this exhortation.

DEarely beloued in the Lord, ye that minde to come to the holy Communion of the Body and Blood of our Sauiour Christ, must consider what S. Paul writeth to the Corinthians, how hee exhorteth all persons diligently to trie and examine themselues, before they presume to eate of that Bread, and drinke of that Cup. For as the benefit is great, if with a true penitent heart and liuely faith, we receiue that holy Sacrament (for then wee spiritually eate the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in vs, wee be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily. For then we be guilty of the Body and Blood of Christ our Sauiour: We eate and drinke our owne damnation, not considering the Lords Body: wee kindle Gods wrath against vs: We prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer, or slanderer of his word, an adulterer, or be in malice or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lord. Repent you truly for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And aboue all things, ye must giue most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world, by the death & passion of our Sauiour Christ, both God and man, who did humble himselfe euen to the death vpon the Crosse, for vs miserable sinners, which

lay

lay in darkeneſſe and ſhadow of death, that hee might make vs the children of God, and exalt vs to euerlaſting life. And to the end that wee ſhould alway remember the exceeding great loue of our Maſter, and onely Sauiour Jeſus Chriſt, thus dying for vs, & the innumerable benefits which by his precious blood-ſhedding he hath obtained to vs: hee hath inſtituted and ordained holy myſteries, as pledges of his loue, and continuall remembrance of his death, to our great and endleſſe comfort. To him therefore with the Father, and the holy Ghoſt, let vs giue (as we are moſt bounden) continuall thankes, ſubmitting our ſelues wholly to his holy will and pleaſure, and ſtudying to ſerue him in true holineſſe and righteouſneſſe all the dayes of our life. Amen.

¶ Then ſhall the Prieſt ſay to them that come to receiue the holy Communion.

YOu that doe truely and earneſtly repent you of your ſinnes, and be in loue and charitie with your neighbours, and intend to lead a new life, following the Commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confeſſion to Almightie God, before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then ſhall this generall confeſſion bee made, in the name of all thoſe that are minded to receiue the holy Communion, either by one of them, or elſe by one of the Miniſters, or by the Prieſt himſelfe, all kneeling humbly vpon their knees.

ALmightie God, Father of our Lord Jeſus Chriſt, maker of all things, Judge of all men, wee knowledge and bewaile our manifold ſinnes and wickedneſſe, which we from time to time moſt grieuouſly haue committed, by thought, word, and deed, againſt thy diuine Maieſtie, prouoking moſt iuſtly thy wrath and indignation againſt vs. We doe earneſtly repent, and be

heartily ſorry for theſe our miſdoings, the remembrance of them is grieuous vnto vs, the burthen of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs, moſt merciful Father, for thy Sonne our Lord Ieſus Chriſts ſake, forgiue vs all that is paſt, and grant that wee may euer hereafter ſerue and pleaſe thee in newneſſe of life, to the honour and glory of thy Name, through Ieſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt or the Biſhop (being preſent) ſtand vp, and turning himſelfe to the people, ſay thus,

ALmighty God our heauenly Father, who of his great mercy hath promiſed forgiueneſſe of ſinnes to all them which with hearty repentance & true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrengthen you in all goodneſſe, and bring you to euerlaſting life, through Ieſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt alſo ſay,

Heare what comfortable words our Sauiour Chriſt ſaith vnto all that truely turne to him.

Come vnto me all ye that trauaile and be heauy laden, and I will refreſh you. So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleeue in him, ſhould not periſh, but haue life euerlaſting.

Heare alſo what S. Paul ſaith.

This is a true ſaying, and worthy of all men to be receiued, that Ieſus Chriſt came into the world to ſaue ſinners.

Heare alſo what S. Iohn ſaith.

If any man ſinne, we haue an Aduocate with the Father, Ieſus Chriſt the righteous, and he is the propitiation for our ſinnes.

¶ After which the Prieſt ſhall proceed, ſaying,

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Anſwere.

It is meet and right ſo to doe.

Prieſt.

The Communion.

Prieſt.

It is very meet, right, and our bounden duety, that wee ſhould at all times, and in all places, giue thankes vnto thee, O Lord, holy Father, Almighty euerlaſting God.

¶ Here ſhall follow the proper preface according to the time, if there be any eſpecially appointed: or elſe immediatly ſhall follow,

Therefore with Angels and Archangels, &c.

¶ Proper Prefaces.

¶ Vpon Chriſtmas day, and ſeuen dayes after.

BEcauſe thou diddeſt giue Jeſus Chriſt thine onely Sonne to bee borne as this day for vs, who by the operation of the holy Ghoſt, was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with Angels and Archangels, &c.

¶ Vpon Eaſter day, and ſeuen dayes after.

BVt chiefly are we bound to praiſe thee, for the glorious reſurrection of thy Sonne Jeſus Chriſt our Lord: for he is the very Paſchall Lambe which was offered for vs, and hath taken away the ſin of the world, who by his death hath deſtroyed death, and by his riſing to life againe, hath reſtored to vs euerlaſting life. Therefore with Angels, &c.

¶ Vpon the Aſcenſion day, and ſeuen dayes after.

THrough thy moſt dearely beloued Sonne Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where he is, thither might we alſo aſcend, and reigne with him in glory. Therefore with Angels, &c.

¶ Vpon Whitſunday, and ſixe dayes after.

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen with a ſudden great ſound, as it had been a mighty winde, in the likeneſſe of fierie tongues,

tongues, lighting vpon the Apostles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darknesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Vpon the feast of Trinitie onely.

IT is very meete, right, and our bounden duetie that we should at all times, and in all places giue thankes to thee, O Lord, Almighty and euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same wee beleeue of the Sonne, and of the holy Ghost, without any difference, or inequalitie. Therefore, &c.

¶ After which Prefaces, shall follow immediatly,

THerefore with Angels, and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy Lord God of hosts. Heauen and earth are full of thy glory. Glory be to thee, O Lord most high.

¶ Then shall the Priest kneeling downe at Gods board, say in the name of all them that shall receiue the Communion, this prayer following.

WEe doe not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousnesse, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crumbes vnder thy Table. But thou art the same Lord, whose property is alwayes to haue mercy: grant vs therefore, gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that wee may euermore dwell in him, and he in vs. Amen.

¶ Then

The Communion.

¶ Then the Prieſt ſtanding vp, ſhall ſay as followeth.

ALmightie God, our heauenly Father, which of thy tender mercie didſt giue thine onely Son Jeſus Chriſt to ſuffer death vpon the Croſſe for our redemption, who made there (by his one oblation of himſelfe once offered) a full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole World, and did inſtitute, & in his holy Goſpel command vs to continue a perpetuall memory of that his precious death, vntil his comming againe: Heare vs, O mercifull Father, wee beſeech thee, and grant that wee receiuing theſe thy creatures of Bread and Wine, according to thy Sonne our Sauiour Jeſus Chriſts holy Inſtitution, in remembrance of his Death and Paſſion, may be partakers of his moſt bleſſed Body and Blood: Who in the ſame night that he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his Diſciples, ſaying, Take, eat, this is my Body which is giuen for you, doe this in remembrance of me. Likewiſe after Supper he tooke the Cup, and when he had giuen thankes, he gaue it to them, ſaying, Drinke ye all of this, for this is my Blood of the New Teſtament, which is ſhed for you and for many for the remiſſion of ſinnes: doe this as oft as yee ſhall drinke it, in remembrance of me.

¶ Then ſhall the Miniſter firſt receiue the Communion in both kindes himſelfe, and next deliuer it to other Miniſters (if any bee there preſent) that they may helpe the chiefe Miniſter, and after to the people, in their hands, kneeling. And when hee deliuereth the Bread, hee ſhall ſay,

THe Body of our Lord Jeſus Chriſt, which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this in remembrance that Chriſt died for thee, and feede on him in thine heart by faith with thankeſgiuing.

¶ And

¶ And the Minister that deliuereth the Cup, shall say,

THe Blood of our Lord Jesus Christ, which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christs Blood was shed for thee, and be thankefull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him euery petition. After shall be said as followeth.

O Lord and heauenly Father, we thy humble seruants entirely desire thy Fatherly goodnesse, mercifully to accept this our sacrifice of praise and thankesgiuing, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Jesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his Passion. And here we offer and present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee be vnworthy, through our manifold sinnes, to offer vnto thee any sacrifice: yet Wee beseech thee to accept this our bounden duety and seruice, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and with whom, in the vnity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

ALmighty and euerliuing God, wee most heartily thanke thee, for that thou doest vouchsafe to feed vs, which haue duely receiued those holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauiour Jesus Christ, and doest assure vs thereby of thy fauour and goodnesse towards vs, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and bee also heires through hope,

hope of thy euerlasting Kingdome, by the merits of the most precious death and passion of thy deare Son: We now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end. Amen.

¶ Then shall be said or sung.

GLory be to God on high, and in earth peace, good will towards men. Wee praise thee, we blesse thee, wee worship thee, wee glorifie thee, wee giue thankes to thee for thy great glory, O Lord God, heauenly King, God the Father Almightie, O Lord the onely begotten Sonne Jesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our praier. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glory of God the Father.

¶ Then the Priest, or Bishop if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and minds in the knowledge and loue of God, and of his Sonne Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes. Amen.

¶ Collects

The Communion.

¶ Collects to be ſaid after the Offertory, when there is no Communion, euery ſuch day one, and the ſame may be ſaid alſo as often as occaſion ſhall ſerue, after the Collects either of Morning and Euening prayer, Communion, or Letany, by the diſcretion of the Miniſter.

ASSIST vs mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſeruants towards the attainment of euerlaſting ſaluation, that among all the changes and chances of this mortall life they may euer be defended by thy moſt gracious and ready helpe, through Chriſt our Lord. Amen.

ALmighty Lord, and euerlaſting God, vouchſafe wee beſeech thee, to direct, ſanctifie, and gouerne, both our hearts and bodies in the Wayes of thy Lawes, and in the Workes of thy Commandements, that through thy moſt mighty protection, both here and euer, wee may be preſerued in body and ſoule, through our Lord and Sauiour Jeſus Chriſt. Amen.

GRant Wee beſeech thee Almighty God, that the words, which wee haue heard this day with our outward eares, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

PReuent vs, O Lord, in all our doings, with thy moſt gracious fauour, and further vs with thy continuall helpe, that in all our workes beguunne, continued and ended in thee, wee may glorifie thy holy Name, and finally by thy mercy obtaine euerlaſting life, through Jeſus Chriſt our Lord. Amen.

Almighty

The Communion.

ALmighty God, the fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking: wee beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs for the worthinesse of thy Sonne Iesus Christ our Lord.

ALmighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to incline thine eares to vs that haue made now our prayers and supplications vnto thee, and grant that those things which wee haue faithfully asked according to thy Will, may effectually be obtained, to the reliefe of our necessitie, and to the setting foorth of thy glory through Iesus Christ our Lord. Amen.

VPon the holy dayes (if there bee no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer, (**for the whole estate of Christs Church militant here in earth**) and one or moe of these Collects before rehearsed, as occasion shall serue.

¶ And there shall be no celebration of the Lords Supper, except there bee a good number to communicate with the Priest, according to his discretion.

¶ And if there be not aboue twenty persons in the Parish, of discretion to receiue the Communion; yet there shall be no Communion, except foure or three at the least communicate with the Priest.

¶ And in Cathedrall and Collegiat Churches, where be many Priests and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

¶ And

¶ And to take away the ſuperſtition, which any perſon hath or might haue in the bread and Wine, it ſhall ſuffice that the Bread bee ſuch as is vſuall to bee eaten at the Table with other meates, but the beſt and pureſt Wheat bread that conueniently may be gotten. And if any of the Bread and Wine remaine, the Curate ſhall haue it to his owne vſe.

¶ The Bread and Wine for the Communion, ſhall bee prouided by the Curate and the Churchwardens at the charges of the Pariſh, and the Pariſh ſhall bee diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue payed for the ſame by order of their houſes euery Sunday.

¶ And note that euery Pariſhioner ſhall communicate at the leaſt three times in the yeere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other Rites, according to the order in this booke appointed. And yeerely at Eaſter euery Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Eccleſiaſticall dueties, accuſtomably due, then and at that time to be paid.

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¶ The Miniſtration of Baptiſme,

to be vſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the old time, was not commonly miniſtred, but at two times in the yeere: at Eaſter, and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now being growne out of vſe, (although it cannot for many conſiderations be well reſtored againe) it is thought good to follow the ſame, as neere as conueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be adminiſtred but vpon Sundayes and other Holy-dayes when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiuing of them that be newly baptized, into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſſitie ſo require) children may at all times be baptized at home.

When there are children to be baptized vpon the Sunday or Holy-day, the Parents ſhall giue knowledge ouer night, or in the Morning afore the beginning of Morning prayer to the Curate. And then the Godfathers, Godmothers, and people, with the children muſt be ready at the Font, either immediatly after the laſt Leſſon at Morning prayer, or elſe immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized or no. If they anſwer, No: Then ſhall the Prieſt ſay thus,

Publike Baptiſme.

DEarly beloued, forasmuch as all men be conceiued and borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except hee be regenerate and borne anew of Water and of the holy Ghoſt: I beſeech you to call vpon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercie hee will grant to theſe children that thing which by nature they cannot haue, that they may be baptized with Water and the holy Ghoſt, and receiued into Chriſts holy Church, and be made liuely members of the ſame.

Then ſhall the Miniſter ſay,

¶ Let vs pray.

ALmighty and euerlaſting God, which of thy great mercie diddeſt ſaue Noe and his family in the Arke from periſhing by water, and alſo diddeſt ſafely leade the children of Iſrael thy people thorow the Red Sea, figuring thereby thy holy Baptiſme: and by the Baptiſme of thy welbeloued Sonne Jeſus Chriſt, diddeſt ſanctifie the flood Jordan, and all other waters to the myſtical waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully look vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may be receiued into the Arke of Chriſts Church, and being ſtedfaſt in faith, ioyfull through hope, and roted in charity, may ſo paſſe the waues of this troubleſome world, that finally they may come to the land of euerlaſting life, there to reigne with thee world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortall God, the aide of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: wee call vpon thee for theſe Infants, that they comming to thy holy Baptiſme, may receiue remiſ-

ſion

ſion of their ſinnes by ſpirituall regeneration. Receiue them (O Lord) as thou haſt promiſed by thy welbeloued Sonne, ſaying, Aſke, and you ſhall haue, ſeeke, and yee ſhall finde, knocke, and it ſhall be opened vnto you. So giue now vnto vs that aſke, let vs that ſeek, finde, open the gate vnto vs that knock, that theſe Infants may enioy the euerlaſting benediction of thy heauenly waſhing, and may come to the eternall Kingdome which thou haſt promiſed by Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt ſay,

Heare the words of the Goſpel, written by S. Marke, in the tenth Chapter.

AT a certaine time they brought children to Chriſt, that hee ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the Kingdome of God. Verely I ſay vnto you, Whoſoeuer doth not receiue the Kingdome of God as a little childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them and bleſſed them. Mar. 10.13

¶ After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the words of the Goſpel.

FRiends, you heare in this Goſpel the words of our Sauiour Chriſt, that he commanded the children to be brought vnto him: how he blamed thoſe that would haue kept them from him: how he exhorted all men to follow their innocencie. You perceiue how by his outward geſture and deed, he declared his good will toward them: for he embraced them in his armes, he laid his hands vpon them, and bleſſed them. Doubt yee not therefore, but earneſtly beleeue, that hee will likewiſe fauourably receiue theſe preſent Infants, that he will embrace them with the armes of his mercie, that he will giue vnto them the bleſſing of eternall life, and make them partakers of his euerlaſting Kingdome. Wherefore we being thus perſwaded of the good will of our heauenly Father toward theſe Infants, declared

by his Sonne Jeſus Chriſt, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy Baptiſme, let vs faithfully and deuoutly giue thanks vnto him, and ſay,

ALmighty and euerlaſting God, heauenly Father, wee giue thee humble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Increaſe this knowledge and confirme this faith in vs euermore: Giue thy holy Spirit to theſe infants, that they may be borne againe, and be made heires of euerlaſting Saluation, through our Lord Jeſus Chriſt, who liueth and reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, ye haue brought theſe children here to be baptized, ye haue prayed that our Lord Jeſus Chriſt would vouchſafe to receiue them, to lay his hands vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the Kingdome of heauen, and euerlaſting life. Wee haue heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel, to grant all theſe things that ye haue prayed for: which promiſe he for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part promiſe by you that be their ſureties, that they will forſake the deuill and all his Workes, and conſtantly beleeue Gods holy Word, and obediently keep his Commandments.

¶ Then ſhal the Prieſt demand of the Godfathers and Godmothers theſe queſtions following.

Doeſt thou forſake the deuill and all his works, the vaine pompe and glory of the world, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſwer.

I forſake them all.

Miniſter.

Miniſter.

Doeſt thou beleeue in God the Father Almighty, maker of heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lord? And that hee was conceiued by the holy Ghoſt, borne of the Virgin Mary, that hee ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come againe at the end of the world to iudge the quick and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

¶ Then ſhall the Prieſt ſay,

O Mercifull God, grant that the old Adam in theſe children may be ſo buried, that the new man may be raiſed vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and grow in them. Amen.

Grant that they may haue power and ſtrength to haue victory, and to triumph againſt the deuill, the world, and the fleſh. Amen.

Grant that whoſoeuer is here dedicated to thee by our office and miniſtery may alſo be endued with heauenly vertues, and euerlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doeſt liue and gouerne all things, world without end. Amen.

ALmighty euerliuing God, whoſe moſt dearely beloued Sonne Jeſus Chriſt, for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both water and blood, and gaue commandment

to his Diſciples that they ſhould goe teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt: Regard we beſeech thee, the ſupplications of thy Congregation, and grant that all thy ſeruants which ſhall be baptized in this water, may receiue the fulneſſe of thy grace, and euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then the Prieſt ſhall take the childe in his hands and aske the name: and naming the childe, ſhall dip it in the water, ſo it be diſcreetly and warily done, ſaying,

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And if the childe be weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſaid words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the Prieſt ſhall make a Croſſe vpon the Childes forehead, ſaying,

WEe receiue this Childe into the Congregation of Chriſts flocke, and doe ſigne him with the ſigne of the Croſſe, in token that hereafter hee ſhall not be aſhamed to confeſſe the Faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the world, and the deuill, and to continue Chriſts faithfull ſouldier and ſeruant vnto his liues end. Amen.

¶ Then ſhall the Prieſt ſay,

SEeing now, dearely beloued brethren, that theſe children bee regenerate and grafted into the body of Chriſts Congregation, let vs giue thanks vnto God for theſe benefits, and with one accord make our prayers vnto Almighty God, that they may leade the reſt of their life according to this beginning.

¶ Then ſhall be ſaid,

Our Father which art in heauen, &c.

¶ Then shall the Priest say.

WEe yeeld thee hearty thankes, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly wee beseech thee to grant, that he being dead vnto sinne, and liuing vnto righteousnesse, and being buried with Christ in his death, may crucifie the old man, and vtterly abolish the whole body of sinne, that as he is made partaker of the death of thy Son, so he may bee partaker of his resurrection, so that finally with the residue of thy holy Congregation, he may be inheritour of thine euerlasting Kingdome, through Christ our Lord. Amen.

¶ At the last end, the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.

FOrasmuch as these children haue promised by you to forsake the deuill and all his workes, to beleeue in God and to serue him: you must remember that it is your parts and duties to see that these Infants be taught, so soone as they shall be able to learne, what a solemne vow, promise, and profession they haue made by you. And that they may know these things the better, ye shall call vpon them to heare Sermons, and chiefly you shall prouide that they may learne the Creed, the Lords Prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that these children may be vertuously brought vp to leade a godly and a Christian life, remembring alwayes that Baptisme doth represent vnto vs our profession, which is, to follow the example of our Sauiour Christ, and to be made like vnto him, that as he died, and rose againe for vs, so should we which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

Priuate Baptiſme.

¶ The Miniſter ſhall command that the children be brought to the Biſhop to be confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further inſtructed in the Catechiſme, ſet foorth for that purpoſe, accordingly as it is there expreſſed.

Of them that are to be baptized in priuate houſes in time of neceſſitie, by the Miniſter of the Pariſh, or any other lawfull *Miniſter that can be procured.*

THe Paſtors and Curates ſhall often admoniſh the people, that they deferre not the baptiſme of Infants any longer then the Sunday, or other Holy-day next after the Childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approoued.

¶ And alſo they ſhall warne them, that without great cauſe, and neceſſitie, they procure not their children to be baptized at home in their houſes. And when great need ſhall compell them ſo to doe, then Baptiſme ſhall be adminiſtred on this faſhion.

¶ Firſt, let the lawfull Miniſter, and them that be preſent, call vpon God for his grace, and ſay the Lords prayer, if the time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dip it in water, or powre water vpon it, ſaying theſe words.

N. **I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.**

¶ And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe. But yet neuertheleſſe, if the childe which is after this ſort baptized, do afterward liue, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame Pariſh did himſelfe baptize that childe, the Congregation may be certified of the true forme of Baptiſme by him priuately before vſed: or if the childe were baptized by any other lawfull Miniſter, that then the Miniſter of the Pariſh, where the childe was borne or chriſtened, ſhall examine and trie, whether the childe be lawfully baptized or no. In which caſe, if thoſe that bring any childe to the Church, do anſwer that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying,

Priuate Baptiſme.

By whom was the childe baptized?
Who was preſent when the childe was baptized?
And becauſe ſome things, eſſentiall to this Sacrament, may happen to be omitted through feare or haſte in ſuch times of extremity: therefore I demand further of you;
With what matter was the childe baptized?
With what words was the childe baptized?
Whether thinke you the childe to be lawfully and perfectly baptized?

¶ And if the Miniſter ſhall finde by the anſwers of ſuch as bring the Childe, that all things were done as they ought to be: then ſhall not hee chriſten the childe againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus,

I Certifie you, that in this caſe all is Well done, and according vnto due order concerning the baptizing of this childe, which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration in Baptiſme, receiued into the number of the children of God, and heires of euerlaſting life: for our Lord Jeſus Chriſt doth not denie his grace & mercie vnto ſuch Infants, but moſt louingly doth call them vnto him, as the holy Goſpel doth witneſſe to our comfort, on this wiſe.

AT a certain time they brought children to Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto me and forbid them not, for to ſuch belongeth the Kingdome of God. Verily I ſay vnto you, Whoſoeuer doth not receiue the Kingdome of God as a little childe, hee ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them and bleſſed them. Mar. 10. 13

¶ After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the words of the Goſpel.

FRiends, you heare in this Goſpel the words of our Sauiour Chriſt, that he commanded the children to be brought vnto him, how he blamed thoſe that would haue kept them from him, how he exhorted all

all men to follow their innocencie. Yee perceiue how by his outward geſture and deed, he declared his good will toward them: For he imbraced them in his armes, he laid his hands vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that he hath likewiſe fauourably receiued this preſent Infant, that hee hath imbraced him with the armes of his mercy, that he hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting Kingdome. Wherefore wee being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Ieſus Chriſt, towards this Infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the Prayer which the Lord himſelfe taught, and in declaration of our Faith, let vs recite the Articles contained in our Creed.

¶ Here the Miniſter, with the Godfathers and Godmothers, ſhall ſay,

OUr Father which art in heauen, &c.

¶ Then ſhall the Prieſt demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,

Doeſt thou in the name of this childe forſake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them?

Anſwer.

I forſake them all.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in God the Father Almighty, maker of heauen and earth? And in Ieſus Chriſt his onely begotten Sonne our Lord? and that he was conceiued by the holy Ghoſt, borne of the Virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead and buried, that he went downe into hell, and also did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence he ſhall come again at the end of the

world

world to iudge the quick and the dead: And do you in his name beleeue in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the Remiſſion of ſinnes, Reſurrection, and euerlaſting life after death:

Anſwer.

All this I ſtedfaſtly beleeue.

¶ Let vs pray.

ALmighty and euerlaſting God, heauenly Father, wee giue thee humble thanks for that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirme this faith in vs euermore: Giue thy holy Spirit to this Infant, that hee being borne againe, and being made heire of euerlaſting ſaluation, through our Lord Jeſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lord Jeſus Chriſt thy Sonne, who liueth and reigneth with thee in the vnity of the ſame holy Spirit euerlaſtingly. Amen.

¶ Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOraſmuch as this child hath promiſed by you to forſake the deuill, and all his works, to beleeue in God, and to ſerue him: you muſt remember that it is your part and duty, to ſee that this Infant bee taught, ſo ſoone as hee ſhall bee able to learne what a ſolemne vow, promiſe, and profeſſion hee hath made by you. And that hee may know theſe things the better, yee ſhall call vpon him to heare Sermons, and chiefly you ſhall prouide that hee may learne the Creed, the Lords prayer, and the ten Comman-

Commandements, in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that this childe may bee vertuouſly brought vp, to lead a godly and a Chriſtian life, remembring alway that Baptiſme doth repreſent vnto vs our profeſſion, which is, to follow the example of our Sauiour Chriſt, and be made like vnto him, that as he died and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe again vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

And ſo forth, as in publique Baptiſme.

¶ But if they which bring the Infants to the Church, do make ſuch vncertaine anſwers to the Prieſts queſtions, as that it cannot appeare, that the childe was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghoſt: which are eſſentiall parts of Baptiſme: then let the Prieſt baptize it in forme aboue written, concerning publique Baptiſme; ſauing that at the dipping of the childe in the Font, he ſhall vſe this forme of words,

IF thou bee not already baptized, N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ The

¶ The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their Faith, according *to the Catechiſme following.*

TO the end that Confirmation may bee miniſtred to the more edifying of ſuch as ſhall receiue it (according to S. Pauls doctrine, who teacheth that all things ſhould be done in the Church to the edification of the ſame) it is thought good, that none hereafter ſhall bee confirmed, but ſuch as can ſay in their mother tongue the Articles of the Faith, the Lords prayer, and the ten Commandements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as hee ſhall appoint) ſhall by his diſcretion appoſe them in. And this order is moſt conuenient to bee obſerued for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion and haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, and with their own conſent, openly before the Church, ratifie and confirme the ſame: and alſo promiſe that by the grace of God they will euermore endeauour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth and confeſſion haue aſſented vnto.

Secondly, for as much as Confirmation is miniſtred to them that be baptized, that by Impoſition of hands and prayer, they may receiue ſtrength and defence againſt all temptations to ſinne, and the aſſaults of the world and the deuill, it is moſt meet to bee miniſtred when children come to that age, that partly by the frailty of their owne fleſh, partly by the aſſaults of the world and the deuill, they begin to bee in danger to fall into ſundry kindes of ſinne.

Thirdly,

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſſe their owne faith, and promiſe to be obedient vnto the will of God.

And that no man ſhall thinke that any detriment ſhall come to children by deferring of their Confirmation, he ſhall know for trueth, that it is certain by Gods word, that children being baptized, haue all things neceſſary for their ſaluation, and be vndoubtedly ſaued.

¶ A Catechiſme, that is to ſay, An inſtruction to be learned of euery Childe, before he be brought to be Confirmed by the Biſhop.

Queſtion.

What is your name?

Anſwer.

N. or M.

Queſtion.

Who gaue you this name?

Anſwer.

My Godfathers and Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the Kingdome of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwer.

They did promiſe and vow three things in my name. Firſt, that I ſhould forſake the deuill and all his workes, the pomps and vanities of the wicked world, and all the ſinfull luſts of the fleſh. Secondly, that I ſhould beleeue all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keep Gods holy Will and Commandements, and walke in the ſame all the dayes of my life.

Queſtion.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeue, and to doe as they haue promiſed for thee?

Anſwer.

Yes verily: and by Gods helpe ſo I will. And I heartily thanke our heauenly Father, that hee hath called me to this ſtate of ſaluation, through Jeſus Chriſt our Sauiour. And I pray God to giue me his grace, that I may continue in the ſame vnto my liues end.

Queſtion.

Rehearſe the Articles of thy beliefe.

Anſwer.

I Beleeue in God the Father Almighty, maker of heauen and earth. And in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Mary, ſuffered vnder Pontius Pilate, was crucified, dead and buried, he deſcended into hell, the third day he roſe againe from the dead, he aſcended into heauen, and ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt: the holy Catholique Church, the Communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting. Amen.

Queſtion.

What doeſt thou chiefly learne in theſe Articles of thy beliefe.

Anſwer.

Firſt, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keepe Gods Commandements. Tell me how many there be?

Anſwer.

Anſwer.

Tenne.

Queſtion.

which be they?

Anſwer.

THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

j. Thou ſhalt haue none other Gods but me.

ij. Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them. For I the Lord thy God am a iealous God, and viſit the ſinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and ſhew mercie vnto thouſands, in them that loue me, and keepe my Commandments.

iij. Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

iiij. Remember that thou keepe holy the Sabbath day. Sixe dayes ſhalt thou labour, and do all that thou haſt to do, but the ſeuenth day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of worke, thou and thy ſonne, and thy daughter, thy man ſeruant, and thy maid ſeruant, thy cattell, and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day: wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

vj. Thou ſhalt doe no murder.

vij. Thou ſhalt not commit adultery.

viij. Thou ſhalt not ſteale.

ix. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

x. Thou ſhalt not couet thy neighbours houſe, thou ſhalt not

not couet thy neighbours wife, nor his seruant. nor his maid, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What doest thou chiefely learne by these Commandements?

Answere.

I learne two things: my duetie towards God, and my duetie towards my neighbour.

Question.

What is thy duetie towards God?

Answere.

My duetie towards God, is to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his Word: and to serue him truely all the dayes of my life.

Question.

What is thy duetie towards thy neighbour?

Answere.

My duetie towards my neighbour is, to loue him as my selfe, and to doe to all men, as I would they should doe vnto mee. To loue, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my Gouernours, teachers, spirituall Pastours and Masters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word or deed. To bee true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying and slandering. To keepe my body in temperance, soberneſſe, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duety in that state of life, vnto the which it shall please God to call me.

Question.

My good childe know this, that thou art not able to doe these things of thy selfe, nor to walke in the commandements of God, and to serue him, without his speciall grace, which

thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answere.

OUr Father which art in heauen, Hallowed bee thy Name. Thy Kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto mee, and to all people, that wee may worship him, serue him, and obey him as we ought to doe. And I pray vnto God, that he will send vs all things that be needfull both for our soules and bodies, and that hee will be mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemie, and from euerlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen, So be it.

Question.

HOw many Sacraments hath Christ ordained in his Church?

Answere.

Two onely as generally necessary to saluation, that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answere.

I meane an outward and visible signe of an inward and spirituall grace, giuen vnto vs, ordained by Christ himselfe,

selfe, as a meanes whereby we receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answere.

Two: the Outward visible Signe, and the inward spirituall Grace.

Question.

What is the outward visible signe or forme in Baptisme?

Answere.

Water: wherein the person baptized is dipped, or sprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the inward and spirituall grace?

Answere.

A death vnto sinne, and a new birth vnto righteousnesse: for being by nature borne in sinne, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answere.

Repentance, whereby they forsake sinne: and faith whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Question.

Why then are Infants baptized, when by reason of their tender age they cannot performe them?

Answere.

Yes: they doe performe them by their Sureties, who promise and bow them both in their names: which when they come to age, themselues are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answere.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receiue thereby.

Queſtion.

What is the outward part or ſigne of the Lords Supper?

Anſwere.

Bread and wine, which the Lord hath commanded to bee receiued.

Queſtion.

What is the inward part or thing ſignified?

Anſwere.

The Body and Blood of Chriſt, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Queſtion.

What are the benefits whereof we are partakers thereby?

Anſwere.

The ſtrengthening and refreſhing of our ſoules by the Body and Blood of Chriſt, as our bodies are by the bread and wine.

Queſtion.

What is required of them which come to the Lords Supper?

Anſwere.

To examine themſelues whether they repent them truely of their former ſinnes, ſtedfaſtly purpoſing to leade a new life, haue a liuely faith in Gods mercy through Chriſt, with a thankefull remembrance of his death, and be in charitie with all men.

¶ So ſoone as the children can ſay in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandements, and alſo can anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in: then ſhall they be brought to the Biſhop by one that ſhall be their Godfather, or Godmother, that euery childe may haue a witneſſe of his Confirmation. And the Biſhop ſhall confirme them on this wiſe.

¶ Confir-

¶ Confirmation, or laying on of hands.

Minister.

OVr helpe is in the Name of the Lord.

Answere.

Which hath made heauen and earth.

Minister.

Blessed be the Name of the Lord.

Answere.

Henceforth world without end.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, wee beseech thee, O Lord, with the holy Ghost the Comforter, and dayly increase in them thy manifold gifts of grace, the Spirit of wisedome and vnderstanding, the Spirit of Counsell and ghostly strength, the Spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the Spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery childe seuerally, saying,

Defend, O Lord, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increase in thy holy Spirit more and more, vntill hee come vnto thy euerlasting Kingdome. Amen.

¶ Then shall the Bishop say,

¶ Let vs pray.

ALmighty and euerliuing God, which makest vs both to will, and to do those things that be good and acceptable vnto thy Maiesty; We make our humble supplicatiõs vnto thee for these children, vpon whom (after the example of the holy Apo-

ſties) we haue laid our hands, to certifie them (by this ſigne) of thy fauour and gracious goodneſſe toward them: Let thy Fatherly hand, wee beſeech thee, euer be ouer them: Let thy holy Spirit euer bee with them, and ſo leade them in the knowledge and obedience of thy Word, that in the end they may obtaine the euerlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liueth and reigneth one God world without end. Amen.

¶ Then the Biſhop ſhall bleſſe the children, ſaying thus,

The bleſſing of God Almighty, the Father, the Sonne, and the holy Ghoſt, be vpon you, and remaine with you for euer. Amen.

¶ The Curate of euery Pariſh, or ſome other at his appointment, ſhall diligently vpon Sundayes and Holy-dayes, halfe an houre before Euenſong openly in the Church, inſtruct and examine ſo many children of his Pariſh ſent vnto him as the time will ſerue, and as he ſhall thinke conuenient, in ſome part of this Catechiſme.

¶ And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their children, ſeruants & prentiſes (which haue not learned their Catechiſme) to come to the Church at the time appointed, and obediently to heare, and bee ordered by the Curate, vntill ſuch time that they haue learned all that is here appointed for them to learne. And whenſoeuer the Biſhop ſhall giue knowledge for children to bee brought before him to any conuenient place for their Confirmation, then ſhall the Curate of euery Pariſh, either bring or ſend in writing the names of all thoſe children of his Pariſh, which can ſay the Articles of the Faith, the Lords prayer, and the ten Commandements, and alſo how many of them can anſwere to the other queſtions contained in this Catechiſme.

¶ And there ſhall none bee admitted to the holy Communion, vntill ſuch time as he can ſay the Catechiſme, and be confirmed.

The

¶ The forme of ſolemnization of *Matrimony.*

FIrſt, the Banes muſt bee asked three ſeuerall Sundayes or Holy dayes in the time of Seruice, the people being preſent after the accuſtomed maner.

And if the perſons that ſhould bee married, dwell in diuers Pariſhes, the Banes muſt be asked in both Pariſhes: and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a certificate of the Banes being thrice asked, from the Curate of the other Pariſh.

At the day appointed for ſolemnization of Matrimony, the perſons to be married ſhall come into the body of the Church with their friends and neighbours. And there the Prieſt ſhall ſay thus,

DEarely beloued friends, Wee are gathered together heere in the ſight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimony, Which is an honourable eſtate, inſtituted of God in Paradiſe, in the time of mans innocencie, ſignifying vnto vs the myſticall vnion that is betwixt Chriſt and his Church: Which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that hee wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterpriſed nor taken in hand vnaduiſedly, lightly, or wantonly, to ſatiſfie mens carnall luſts and appetites, like brute beaſts that haue no vnderſtanding, but reuerently, diſcreetly, aduiſedly, ſoberly, and in the feare of God, duely conſidering the cauſes for which Matrimony was ordained. One was the procreation of children to be brought vp in the feare and nurture of the Lord, and praiſe of God. Secondly, it was ordained for a remedie againſt ſinne, and to auoid fornication, that ſuch perſons as haue not the gift of continency,

might marry, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully bee ioyned together, let him now speake, or else hereafter forever hold his peace.

And also speaking vnto the persons that shall bee married, he shall say,

I Require and charge you (as you will answere at the dreadful day of Iudgment, when the secrets of all hearts shalbe disclosed) that if either of you doe know any impediment, why ye may not bee lawfully ioyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony, by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to bee married doe sustaine, to prooue his allegation: then the solemnization must bee deferred vnto such time as the trueth be tried. If no impediment be alleadged then shall the Curate say vnto the man,

N. WIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? wilt thou loue her, comfort her, honour, and keepe her in sickneſſe and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answere.

I will.

Then shall the Priest say vnto the woman,

N. WIlt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimony? wilt thou obey him, and serue him,

him, loue, honour, and keepe him in ſickneſſe and in health: and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue:

The woman ſhall anſwere.

I will.

Then ſhall the Miniſter ſay;

who giueth this woman to be married to this man:

¶ And the Miniſter receiving the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying,

I N. take thee N. to my wedded wife, to haue and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſſe and in health, to loue and to cheriſh, till death us depart, according to Gods holy ordinance, and thereto I plight thee my troth.

¶ Then ſhall they looſe their hands, and the woman taking againe the man by the right hand, ſhall ſay,

I N. take thee N. to my wedded husband, to haue and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſſe and in health, to loue, cheriſh, and to obey, till death us depart, according to Gods holy ordinance, and thereto I giue thee my troth.

¶ Then ſhall they againe looſe their hands, and the man ſhall giue vnto the woman a Ring, laying the ſame vpon the booke with the accuſtomed duety to the Prieſt and Clerke. And the Prieſt taking the Ring, ſhall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Prieſt, ſhall ſay,

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay,

Let vs pray.

Eternall God, creatour and preſeruer of all mankinde, giuer of all ſpirituall grace, the authour of euerlaſting life, ſend thy bleſſing vpon theſe thy ſeruants this man and this woman, whom wee bleſſe

blesse in thy Name, that as Isaac & Rebecca liued faithfully together, so these persons may surely performe and keepe the vow and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest ioyne their right hands together, and say,

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.

FOrasmuch as N. and N. haue consented together in holy Wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands: I pronounce that they be man and wife together, In the Name of the Father, of the Sonne, and of the holy Ghost, Amen.

¶ And the Minister shall adde this blessing.

GOD the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spiritual benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

¶ Then the Minister or Clerkes going to the Lords Table, shall say or sing this Psalme following.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull Vine: vpon the walles of thy house.

Thy children like the Oliue branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

Or this Psalme.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and bee mercifull vnto vs. Deus misereatur. Psal. 67.

That thy way may bee knowen vpon the earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, & gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face towards them, shall say,

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

Miniſter.

O Lord ſaue thy ſeruant, and thy handmaid.

Anſwere.

Which put their truſt in thee.

Miniſter.

O Lord ſend them helpe from thy holy place.

Anſwere.

And euermore defend them.

Miniſter.

Be vnto them a tower of ſtrength.

Anſwere.

From the face of their enemy.

Miniſter.

O Lord heare our prayer.

Anſwere.

And let our cry come vnto thee.

Miniſter.

O God of Abraham, God of Iſaac, God of Jacob, bleſſe theſe thy ſeruants, and ſow the ſeed of eternall life in their mindes, that whatſoeuer in thy holy word they ſhall profitably learne, they may indeed fulfill the ſame. Looke, O Lord, mercifully vpon them from heauen, and bleſſe them. And as thou diddeſt ſend thy bleſſing vpon Abraham and Sarah, to their great comfort: ſo vouchſafe to ſend thy bleſſing vpon theſe thy ſeruants, that they obeying thy will, and alway being in ſafetie vnder thy protection, may abide in thy loue vnto their liues end, through Jeſus Chriſt our Lord. Amen.

¶ This prayer next following ſhall be omitted, where the woman is paſt child-birth.

O Mercifull Lord and heauenly Father, by whoſe gracious gift mankind is increaſed: Wee beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitfull in procreation of children, and alſo liue together ſo long in godly loue and honeſtie, that they may ſee their childrens children, vnto the third and fourth generation, vnto thy praiſe and honour, through Jeſus Chriſt our Lord. Amen.

O God,

Of Matrimony.

O God, which by thy mightie power hast made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine owne image and similitude) woman should take her beginning: and knitting them together, didst teach that it should neuer be lawfull to put asunder those, whom thou by Matrimony hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent Mystery, that in it is signified and represented the spirituall mariage and vnity betwixt Christ and his Church: looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy word (as Christ did loue his spouse the Church, who gaue himselfe for it, louing & cherishing it euen as his owne flesh) and also that this woman may bee louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie and peace be a follower of holy and godly matrons. O Lord, blesse them both, and grant them to inherite thy euerlasting Kingdome, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in mariage: powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body & soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of a man and wife shall be declared according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

ALl yee which be married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doth say as touching the duety of husbands towards their wiues, and wiues towards their husbands.

Saint

Of Matrimony.

Saint Paul in his Epistle to the Ephesians the fifth Chapter, doth giue this commandement to all married men, Yee husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the Word, that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should bee holy and blameleſſe. So men are bound to loue their owne wiues, as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Congregation: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall bee one flesh. This mystery is great: but I speake of Christ, and of the Congregation. Neuertheleſſe, let euery one of you so loue his owne wife, euen as himselfe.

Coloſſ. 3. Likewise the same Saint Paul writing to the Coloſſians, speaketh thus to all men that bee married, Ye men, loue your wiues, and be not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, saith vnto them that are married, Yee husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindred.

Hitherto yee haue heard the duety of the husband toward the wife, Now likewise yee Wiues, heare and learne your dueties toward your husbands, euen as it is plainely set forth in holy Scripture.

Ephes. 5. S. Paul in the aforenamed Epistle to the Ephesians, teacheth you thus: Ye Women, submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the Wiues head, euen as Christ is the head of the Church, and hee is also the Sauiour of the whole body.

Therefore as the Church or Congregation is subiect vnto Christ: so likewise let the Wiues also be in subiection vnto their owne husbands in all things. And againe he saith, Let the

Wife

wife reuerence her husband. And in his Epistle to the Colossians, S. Paul giueth you this short lesson, Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord.

Saint Peter also doeth instruct you very godly, thus saying, Let Wiues be subiect to their owne husbands, so that if any obey not the Word, they may be wonne without the Word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare. Whose apparell let it not bee outward, with braided haire, and trimming about with gold, either in putting on of gorgeous apparell, but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this maner in the old time did the holy Women, which trusted in God, apparell themselues, being subiect to their owne husbands: As Sara obeyed Abraham, calling him lord, whose daughters yee are made, doing well, and not being dismayed with any feare.

¶ The new married persons, the same day of their mariage, must receiue the holy Communion.

¶ The

¶ The Order for the visitation of the sicke.

¶ The Priest entring into the sicke persons house, shall say,

PEace be to this house, and to all that dwell in it.

¶ When hee commeth into the sicke mans presence, hee shall say, kneeling downe.

REmember not Lord, our iniquities, nor the iniquities of our forefathers. Spare vs, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
¶ Our Father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answere.

which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue no aduantage of him.

Answere.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answere.

Answer.

From the face of his enemie.

Minister.

O Lord heare our prayers.

Answer.

And let our crie come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visit, and relieue this thy seruant. Look vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keep him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

HEare vs Almighty and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant, which is grieued with sicknes: visit him, O Lord, as thou diddest visit Peters wiues mother, and the Captains seruant. So visit and restore to this sicke person his former health, if it be thy will, or else giue him grace so to take thy visitation, that after this painfull life ended, he may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

DEarly beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weaknesse, and sicknesse. Wherefore, whatsoeuer your sickenesse is, know you certainly that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it be to trie your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicitie, or else it be sent vnto you, to correct and amend in you whatsoeuer doeth offend the eyes of your heauenly Father: know you certainly that

if you truely repent you of your sinnes, and bear your sicknes patiently, trusting in Gods mercie, for his deare Sonne Jesus Christ his sake, and render vnto him humble thanks for his Fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom the Lord loueth, hee chastiseth: yea, as S. Paul saith, he scourgeth euery sonne which he receiueth. If ye endure chastisement, he offereth himselfe vnto you as vnto his owne children. What sonne is hee that the father chastiseth not? If ye be not vnder correction, whereof all true children are partakers, then are ye bastards, and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall we not now much rather be obedient to our spirituall Father, and so liue? And they for a few dayes doe chastise vs after their owne pleasure: but hee doth chastise vs for our profit, to the intent hee may make vs partakers of his holinesse. These words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiuing beare our heauenly Fathers correction, whensoeuer by any manner of aduersity it shall please his gracious goodnesse to visit vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to ioy, but first hee suffered paine, hee entred not into his glory before he was crucified. So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this life, there is

account

account to be giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state both toward God and man, so that accusing and condemning your selfe for your own faults, you may finde mercie at our heauenly Fathers hand for Christs sake, and not be accused and condemned in that fearefull Iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus.

Doest thou beleeue in God the Father Almighty, &c.

As it is in Baptisme.

¶ Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where hee hath done iniury or wrong to any man, that he make amends to the vttermost of his power. And if hee haue not afore disposed his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must be oft admonished, that they set an order for their temporall goods and lands, when they be in health.

¶ These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

¶ The Minister may not forget nor omit to mooue the sicke person (and that most earnestly) to liberalitie toward the poore.

¶ Here shall the sicke person make a speciall Confession, if hee feele his conscience troubled with any weighty matter. After which Confession, the Priest shall absolue him after this sort.

OUr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truly repent and beleeue in him, of his great mercie forgiue thee thine offences: and by his authoritie committed to me, I absolue thee from all thy sinnes, In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

The visitation of the sicke.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truly repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him (most louing Father) whatsoeuer hath been decayed by the fraud and malice of the deuill, or by his own carnall will and frailnesse, preserue and continue this sicke member in the vnity of the Church, consider his contrition, accept his teares, asswage his paine, as shall be seen to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercie, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearly beloued Sonne Iesus Christ. Amen.

¶ Then shall the Minister say this Psalme.

In te, Domine, speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid mee, and deliuer mee in thy righteousnesse, incline thine eare vnto me, and saue mee.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou art he that tooke me out of my mothers Wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from mee, O God: my God, haste thee to helpe me.

Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous works.

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed mee? and yet diddest thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnesse, O God, playing vpon an instrument of musick: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Adding this.

O Sauiour of the world, ſaue vs, which by thy Croſſe and precious Blood haſt redeemed vs, helpe vs, we beſeech thee, O God.

¶ Then ſhall the Miniſter ſay.

THe Almighty Lord, which is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayeſt receiue health and ſaluation, but onely the Name of our Lord Jeſus Chriſt. Amen.

¶ The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes and ſickneſſes, and euer vncertain what time they ſhall depart out of this life, therefore to the intent they may be alwayes in a readineſſe to die whenſoeuer it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their Pariſhioners to the oft receiuing (in the Church) of the holy Communion of the Body and Blood of our Sauiour Chriſt. Which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then hee muſt giue knowledge ouer night, or elſe early in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him: and hauing a conuenient place in the ſick mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſick perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmighty euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: wee beſeech thee to haue mercie vpon this thy ſeruant viſited with thine hand, and to grant

grant that hee may take his ſickneſſe patiently, and recouer his bodily health (if it be thy gracious will) and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth: yea, and he ſcourgeth euery ſonne whom he receiueth. Heb 12.

The Goſpel.

VErily, verily I ſay vnto you, hee that heareth my word, and beleeueth on him that ſent me, hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life. Iohn 5.24.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke.

¶ But if a man either by reaſon of extremity of ſickneſſe, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment, doe not receiue the Sacrament of Chriſts body and blood: then the Curate ſhall inſtruct him, that if hee doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits hee hath thereby, and giuing him hearty thankes therefore, hee doth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although hee doe not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, **In thee, O Lord, haue I put my truſt**, and goe ſtraight to the Communion.

¶ In the time of Plague, Sweate, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may onely communicate with him.

¶ The order for the buriall *of the dead.*

¶ The Prieſt meeting the Corps at the Church ſtile, ſhall ſay, or elſe the Prieſt and Clerkes ſhall ſing, and ſo go either into the Church, or towards the graue.

Iohn 11. I Am the reſurrection and the life (ſaith the Lord.) He that beleeueth in me, yea, though he were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in me, ſhall not die for euer.

Iob 19. I Know that my Redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall behold him, not with other, but with theſe ſame eyes.

1. Tim. 6. Iob 1. WEe brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the Name of the Lord.

¶ When they come to the graue, while the Corps is made ready to bee laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerkes ſhall ſing,

Iob 14. MAn that is borne of a woman hath but a ſhort time to liue, and is full of miſery. Hee commeth vp, and is cut downe like a flower, he fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the mids of life we be in death: of whom may we ſeeke for ſuccour but of thee, O Lord, which for our ſinnes are iuſtly diſpleaſed: Yet O Lord God moſt holy, O Lord moſt mighty, O holy and moſt mercifull Sauiour, deliuer vs not into

into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: but spare vs Lord most holy, O God most mighty, O holy and mercifull Sauiour, thou most worthy Judge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shall be cast vpon the body by some standing by, the Priest shall say,

FOrasmuch as it hath pleased Almighty God of his great mercie to take vnto himselfe the soule of our deare brother here departed: We therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternall life, through our Lord Jesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mighty working, Whereby he is able to subdue all things to himselfe.

¶ Then shall be said or sung,

I Heard a voice from heauen, saying vnto me, Write, From henceforth blessed are the dead, which die in the Lord. Euen so saith the Spirit, that they rest from their labours. Reuel. 14. 13.

¶ Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of ỹ dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then they ỹ are Christs at his coming. Then cometh the end, when he hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authority and power. For he must reigne till he haue put all his enemies vnder his feet. The last enemy that shall be destroyed, is death. For he hath put all things vnder his feet. But 1. Cor. 15. 2

when

when he saith, All things are put vnder him, it is manifest that he is excepted that hath put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe be subiect vnto him that put all things vnder him, that God may be all in all. Else what do they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die dayly. That I haue fought with beasts at Ephesus after the manner of men, what aduantageth it me, if the dead rise not againe? Let vs eat and drink, for to morrow we shall die. Be not yee deceiued, euill words corrupt good manners. Awake truely out of sleep, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? with what body shall they come? Thou foole, that which thou sowest is not quickned, except it die. And what sowest thou? Thou sowest not that body that shall be, but bare corne, as of wheat or some other: but God giueth it a body at his pleasure, to euery seed his owne body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the Starres: For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth again in incorruption. It is sowen in dishonour, it riseth again in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heauen, heauenly. As is the

earthy,

earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as wee haue borne the image of the earthy, so shall wee beare the image of the heauenly. This say I, brethren, that flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mystery. We shall not all sleepe: but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shall be changed: For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe the saying that is written: Death is swallowed vp into victory: Death, where is thy sting? Hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thanks be vnto God, which hath giuen vs victory through our Lord Iesus Christ. Therefore my deare brethren, be yee stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

¶ The Lesson ended, the Priest shall say.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercie vpon vs.
¶ Our Father which art in heauen, &c.
And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

¶ The Priest.

ALmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioy and felicitie: Wee giue thee hearty thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries

miseries of this sinfull World, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy Kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

¶ The Collect.

O Mercifull God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth, shall liue, though he die, and whosoeuer liueth and beleeueth in him, shall not die eternally: who also taught vs (by his holy Apostle Paul) not to be sorry as men without hope, for them that sleepe in him: wee meekly beseech thee (O Father) to raise vs from the death of sinne, vnto the life of righteousnes, that when we shall depart this life, wee may rest in him, as our hope is this our brother doeth, and that at the generall Resurrection in the last day we may be found acceptable in thy sight, & receiue that blessing which thy Wel beloued Son shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my Father, receiue the Kingdome prepared for you from the beginning of the World. Grant this, we beseech thee, O mercifull Father, through Jesus Christ our Mediatour and Redeemer. Amen.

¶ The

¶ The thankesgiuing of women after child-birth, commonly called, The *Churching of women.*

¶ The woman ſhall come into the Church, and there ſhall kneele downe in ſome conuenient place nigh vnto the place where the Table ſtandeth, and the Prieſt ſtanding by her, ſhal ſay theſe words, or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed Almighty God of his goodneſſe to giue you ſafe deliuerance, and hath preſerued you in the great danger of childe-birth: ye ſhall therefore giue hearty thankes vnto God, and pray.

¶ Then ſhall the Prieſt ſay this Pſalme.

I Haue lifted vp mine eyes vnto the hills: from whence commeth my helpe. Pſal. 121.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not ſuffer thy foot to be moued: and he that keepeth thee, will not ſleepe.

Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleepe.

The Lord himſelfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne ſhall not burne thee by day: nor the Moone by night.

The Lord ſhall preſerue thee from all euill: yea, it is euen he that ſhall keepe thy ſoule.

The Lord ſhall preſerue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall bee: world without end. Amen.

Lord

Churching of women.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercy vpon vs.
¶ Our Father which art in heauen, &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue this woman thy seruant.

Answer.

Which putteth her trust in thee.

Minister.

Be thou to her a strong tower.

Answer.

From the face of her enemie.

Minister.

Lord heare our prayer.

Answer.

And let our crie come vnto thee.

Minister.

¶ Let vs pray.

Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of Child-birth: grant we beseech thee, most mercifull Father, that shee, through thy helpe, may both faithfully liue, and walke in her vocation, according to thy Will, in this life present, and also may bee partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thanks, must offer accustomed offerings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

¶ A Com-

¶ A Commination against sinners, with certaine Prayers to be vsed diuers times *in the yeere.*

¶ After morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shall be said after the accustomed manner. Which ended, the Priest shall goe into the Pulpit, and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this World, that their soules might be saued in the day of the Lord: and that others admonished by their example, might be the more afraid to offend.

In the stead whereof, vntill the said discipline may be restored again (which thing is much to be wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvij. Chapter of Deuteronomie, and other places of Scripture: and that yee should answere to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your own mouthes the curse of God to be due.

Cursed

The Commination.

CUrſed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftſman, and putteth it in a ſecret place to worſhip it.

And the people ſhall anſwer, and ſay,

Amen.

Miniſter.

Curſed is he that curſeth his father and mother.

Anſwer.

Amen.

Miniſter.

Curſed is he that remoueth away the marke of his neighbours land.

Anſwer.

Amen.

Miniſter.

Curſed is he that maketh the blinde to goe out of his way.

Anſwer.

Amen.

Miniſter.

Curſed is hee that letteth in Iudgement the right of the ſtranger, of them that be fatherleſſe, and of widowes.

Anſwer.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwer.

Amen.

Miniſter.

Curſed is he that lieth with his neighbours wife.

Anſwer.

Amen.

Miniſter.

Curſed is hee that taketh reward to ſlay the ſoule of innocent blood.

Anſwer.

Amen.

Miniſter.

A Commination.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

NOw seeing that all they be accursed (as the Prophet Dauid beareth witnesse) which doe erre and goe astray from the Commandements of God, let vs (remembring the dreadfull Iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meekenesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring foorth worthy fruits of penance. For now is the axe put vnto the root of the trees, so that euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. It is a fearefull thing to fall into the hands of the liuing GOD: Hee shall powre downe raine vpon the sinners, snares, fire and brimstone, storme and tempest, this shall bee their portion to drinke. For loe, the Lord is come out of his place, to visite the wickednesse of such as dwell vpon the earth. But who may abide the day of his comming? Who shall be able to endure when he appeareth? His fanne is in his hand, and he will purge his floore, and gather his Wheat into the barne, but he will burne the chaffe with vnquenchable fire. The day of the Lord commeth as a thiefe in the night: and When men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a Woman tra-

Psal. 119.

Matt. 3.

Heb. 11.

Psal. 11.

Esay. 26.

Mal. 3.

Matt. 3.

1. Thess. 5. 2, 3.

uailing with childe, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornnesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when he calleth them continually to repentance. Then shall they call vpon mee (saith the Lord) but I will not heare, they shall seeke me early, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, when the doore shall be shut; and too late to crie for mercy, when it is the time of Iustice. O terrible voyce of most iust Iudgement which shall be pronounced vpon them, when it shall be said vnto them, Goe yee cursed into the fire euerlasting, which is prepared for the deuill and his angels. Therefore brethren, take wee heed betime, while the day of Saluation lasteth: for the night commeth when none can worke: but let us, while we haue the light, beleeue in the light, and walk as the children of the light, that we be not cast into the vtter darkenesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs forgiuenesse of that which is past, if (with a whole minde and true heart) we returne vnto him. For though our sinnes bee as red as scarlet, they shall be as white as snow: and though they be like purple, yet they shall be as white as wooll. Turne you cleane (saith the Lord) from all your wickednesse, and your sinne shall not bee your destruction. Cast away from you all your vngodlines that ye haue done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God: turne you then, & ye shall liue. Although we haue sinned, yet haue we an Aduocate with the Father, Iesus Christ the righteous, & he it is that obtaineth grace for our sinnes. For he was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs,

Rom. 2.

Prou. 1.

Matt. 25.

2. Cor. 6.

Iohn 9.

Matt. 25.

Esay 1.

Ezek. 18.

1. Iohn 2.

Esay 53.

and

and moſt willing to pardon vs, if we come vnto him with faithfull repentance, if wee will ſubmit our ſelues vnto him, and from henceforth walke in his wayes, if we will take his eaſie yoke and light burthen vpon vs, to follow him in lowlineſſe, patience, and charitie, and be ordered by the gouernance of his holy Spirit, ſeeking alwayes his glory, and ſeruing him duely in our vocation, with thankeſgiuing. This if we doe, Chriſt will deliuer vs from the curſe of the Law, and from the extreme malediction which ſhall light vpon them that ſhall be ſet on the left hand, and hee will ſet vs on his right hand, and giue vs the bleſſed benediction of his Father, commanding vs to take poſſeſſion of his glorious Kingdome, vnto the which he vouchſafe to bring vs all, for his infinite mercy. Amen. Matt. 11. Matt. 25.

¶ Then ſhall they all kneele vpon their knees, and the Prieſt and Clerks kneeling (where they are accuſtomed to ſay the Letanie) ſhall ſay this Pſalme, *Miſerere mei, Deus.*

HAue mercy vpon me, O God, after thy great goodneſſe: according to the multitude of thy mercies doe away mine offences. Pſal. 51.

Waſh mee throughly from my wickedneſſe: and cleanſe mee from my ſinne.

For I acknowledge my faults: and my ſinne is euer before me.

Againſt thee onely haue I ſinned, and done this euill in thy ſight: that thou mightest be iuſtified in thy ſaying, and cleare when thou art iudged.

Behold, I was ſhapen in wickedneſſe: and in ſinne hath my mother conceiued me.

But loe, thou requireſt trueth in the inward parts: and ſhalt make me to vnderſtand wiſdome ſecretly.

Thou ſhalt purge me with hyſope, and I ſhall be cleane: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken, may reioyce.

Turne thy face from my sins: and put out all my misdeeds.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walls of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullocks vpon thine Altar.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answere.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs O God our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, be mercifull vnto vs sinners for thy Names sake.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

Let vs pray.

Lord, wee beseech thee, mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may bee absolued, through Christ our Lord. Amen.

Most mighty GOD and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burthen of our sinnes. Thy propertie is to haue mercy, to thee onely it appertaineth to forgiue sinnes: Spare vs therefore good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which bee vile earth, and miserable sinners: but so turne thine ire from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make hasteto helpe vs in this world,

that we may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

TUrne thou vs, O good Lord, and so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou spareſt when we deserue punishment, and in thy wrath thinkeſt vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

THE
Pſalter, or Pſalmes
of Dauid,

After the Tranſlation of the
Great BIBLE,

Pointed as it ſhall be ſung or
ſaid in Churches.

¶ Imprinted at LONDON by
Robert Barker, Printer to the Kings
moſt Excellent Maieſtie, and
by the Aſſignes of *Iohn Bill*.
1636.

¶ *Cum Priuilegio.*

Moneth. The j. day.

THE PSALMES OF DAVID.

Beatus vir qui non abijt. Psal. 1.

BLessed is the man that hath not walked in the counsaile of the vngodly, nor stood in the way of sinners: and hath not sate in the seate of the scornefull. Morning prayer.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And he shalbe like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doth, it shall prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe which the wind scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in the Judgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. 2.

WHy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the rulers take counsaile together: against the Lord, and against his Anointed.

3 Let

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heaueu shall laugh them to scorn: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.

7 I will preach the Law, wherof the Lord hath said vnto me: Thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are al they that put their trust in him.

Domine, quid? Psal. 3.

LOrd how are they increased that trouble me: many are they that rise against me.

2 Many a one there be that say of my soule: There is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Sal-

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnesse: for thou hast set mee at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, hee will heare me.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord, lift thou vp the light of thy countenance vpon vs.

8 Thou hast put gladnesse in mine heart: since the time that their corne and wine, and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voice of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voice shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Leade

8 Leade me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.
9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.
10 Their throat is an open sepulchre: they flatter with their tongue.
11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.
12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thankes, because thou defendest them, they that loue thy Name, shall be ioyfull in thee.
13 For thou, Lord, wilt giue thy blessing vnto the righteous: and with thy fauourable kindnes wilt thou defend him as with a shield.

Domine, ne in furore. Psal 6.

Euening prayer.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.
2 Haue mercy vpon mee, O Lord, for I am weake: O Lord heale me, for my bones are vexed.
3 My soule is also sore troubled: but Lord, how long wilt thou punish me?
4 Turne thee, O Lord, and deliuer my soule: O saue me for thy mercies sake.
5 For in death no man remembreth thee: and who will giue thee thankes in the pit?
6 I am weary of my groaning, euery night wash I my bed: and water my couch with my teares.
7 My beauty is gone for very trouble: and worne away because of all mine enemies.
8 Away from me all ye that worke vanitie: for the Lord hath heard the voice of my weeping.
9 The Lord hath heard my petition: the Lord will receiue my prayer.
10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, and put to shame suddenly.

Domine,

Moneth. The j. day.

Domine, Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue mee from all them that persecute me, and deliuer me.

2 Lest he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for mee in the iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocencie that is in me.

9 O let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts & reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong, and patient: and God is prouoked euery day.

13 If a man will not turne, he will whet his sword: hee hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrowes against the persecutors.

15 Behold, he trauaileth with mischiefe: hee hath conceiued sorrow, and brought forth vngodlinesse.

16 He hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he made for other.

17 For his trauaile shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I

18 I will giue thankes vnto the Lord, according to his righteousnesse: and I will praise the Name of the Lord the most high.

Domine Dominus. Psal. 8.

O Lord our Gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue ỹ heauens.

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the auenger.

3 For I will consider the heauens, euen the workes of thy fingers: the Moone and the Starres which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feet.

7 All sheepe and oxen: yea, and the beasts of the field.

8 The fowles of the aire, and the fishes of the Sea: and whatsoeuer walketh thorow the paths of the Seas.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

Morning prayer.

I will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy maruellous workes.

2 I will be glad and reioyce in thee: yea my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the Throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall end:

end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: hee hath also prepared his seat for iudgement.

8 For hee shall iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord, hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foot taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine? Psal. 10.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doth persecute the poore: let them be taken in the crafty wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire:

desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grieuous: thy Iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For hee hath said in his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud: vnder his tongue is vngodlinesse and vanity.

8 He sitteth lurking in the theeuish corners of the streets: and priuily in his lurking dennes doth hee murther the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, euen as a Lion lurketh he in his den: that he may rauish the poore.

10 Hee doth rauish the poore: when hee getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hands of his captaines.

12 Hee hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it:

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

20 To

20 To help the fatherleſſe and poore vnto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay ye then to my ſoule, that ſhe ſhould flie as a bird vnto the hill?

2 For lo, the vngodly bend their bowe, and make ready their arrowes within the quiuer: that they may priuily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords ſeat is in heauen.

5 His eyes conſider the poore: and his eye-lids trieth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickedneſſe, doth his ſoule abhorre.

7 Vpon the vngodly he ſhall raine ſnares, fire and brimſtone, ſtorme and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loueth righteouſneſſe: his countenance will behold the thing that is iuſt.

Saluum me fac. Pſal. 12.

HElpe mee, Lord, for there is not one godly man left: for the faithfull are miniſhed from among the children of men. Euening prayer.

2 They talke of vanity euery one with his neighbour: they doe but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall root out all deceitfull lips: and the tongue that ſpeaketh proud things.

4 Which haue ſaid, With our tongue wee will preuaile: we are they that ought to ſpeak, Who is Lord ouer vs?

5 Now for the comfortleſſe troubles ſake of the needy: and becauſe of the deep ſighing of the poore.

6 I will vp (ſaith the Lord:) and will help euery one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: euen as the

siluer which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walk on euery side: when they are exalted, the children of men are put to rebuke.

Vsque quo Domine? Psal. 13.

HOw long wilt thou forget me (O Lord) for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsell in my soule, and bee so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast down, they that trouble me, will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyfull in thy saluation.

6 I wil sing vnto ỹ Lord, because he hath dealt so louingly with me: yea, I will praise ỹ Name of ỹ Lord most Highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: There is no God.

2 They are corrupt, & become abominable in their doings: there is none that doth good, (no not one.)

3 The Lord looked down from heauen vpon the children of men: to see if there were any that would vnderstand and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poison of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed bloud.

7 Destruction and vnhappinesse is in their wayes, and the way of peace haue they not known: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers

of

of mischiefe: eating vp my people as it were bread:
9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.
10 As for you, yee haue made a mock at the counsell of the poore: because he putteth his trust in the Lord.
11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuity of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine, quis habitabit? Psal. 15.

Morning prayer.

LOrd who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill:
2 Euen hee that leadeth an vncorrupt life: and doth the thing which is right, and speaketh the trueth from his heart.
3 Hee that hath vsed no deceit in his tongue, or done euill to his neighbour: and hath not slandered his neighbour.
4 He that setteth not by himselfe, but is lowly in his own eyes: and maketh much of them that feare the Lord.
5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his own hinderance.
6 He that hath not giuen his money vpon vsury: nor taken reward against the innocent.
7 Whoso doth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.
2 O my soule, thou hast said vnto the Lord: Thou art my God, my goods are nothing vnto thee.
3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.
4 But they that run after another god: shall haue great trouble.
5 Their drink offerings of bloud will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.
7 The lot is fallen to mee in a faire ground: yea, I haue a goodly heritage.
8 I will thank the Lord for giuing mee warning: my reines also chasten me in the night season.
9 I haue set God alwayes before mee: for he is on my right hand, therefore I shall not fall.
10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.
11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy One to see corruption.
12 Thou shalt shew mee the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi, Domine, iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: hearken vnto my prayer that goeth not out of fained lips.
2 Let my sentence come forth from thy presence: and let thine eyes look vpon the thing that is equall.
3 Thou hast proued and visited mine heart in the night season, thou hast tried mee, and shalt finde no wickednesse in mee: for I am vtterly purposed that my mouth shall not offend.
4 Because of mens works that are done against the words of thy lips: I haue kept mee from the wayes of the destroyer.
5 O hold thou vp my goings in thy paths: that my footsteps slip not.
6 I haue called vpon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken vnto my words.
7 Shew thy maruellous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.
8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.
9 From the vngodly that trouble me: mine enemies compasse me round about, to take away my soule.

10 They

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his prey: and as it were a Lions whelpe lurking in secret places.

13 Up Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, (I say) and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousnesse: and when I awake vp after thy likenesse, I shall bee satisfied with it.

Diligam te. Psal. 18.

I Will loue thee (O Lord) my strength, the Lord is my stony rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge. Euening prayer.

2 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrowes of death compassed mee: and the ouerflowings of vngodlinesse made me afraid.

4 The paines of hell came about me: the snares of death ouertook me.

5 In my trouble I will call vpon the Lord: and complain vnto my God.

6 So shall he heare my voice out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hills shooke and were remooued, because hee was wroth.

8 There went a smoak out of his presence: and a consuming fire out of his mouth, so that coals were kindled at it.
9 He bowed the heauens also and came down: and it was darke vnder his feet.
10 He rode vpon the Cherubims and did flie: he came flying vpon the wings of the winde.
11 He made darknesse his secret place: his pauilion round about him, with darke water and thicke cloudes to couer him.
12 At the brightnesse of his presence his clouds remoued: hailstones, and coals of fire.
13 The Lord also thundred out of heauen, and the Highest gaue his thunder: hailstones, and coales of fire.
14 He sent out his arrowes, and scattered them: hee cast forth lightnings, and destroyed them.
15 The springs of waters were seen, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.
16 He shall send down from the High to fetch me: and shall take me out of many waters.
17 He shall deliuer me from my strongest enemie, and from them which hate me: for they are too mighty for me.
18 They preuented mee in the day of my trouble: but the Lord was my vpholder.
19 Hee brought mee forth also into a place of liberty: hee brought me forth, euen because he had a fauour vnto me.
20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall hee recompense mee.
21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doth.
22 For I haue an eye vnto all his Lawes: and will not cast out his Commandments from me.
23 I was also vncorrupt before him: and eschewed mine owne wickednesse.
24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleannesse of my hands in his eye-sight.

25 With

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.
26 With the clean thou shalt be clean: and with the froward thou shalt learne frowardnesse.
27 For thou shalt saue the people that are in aduersitie: and shalt bring down the high looks of the proud.
28 Thou also shalt light my candle: the Lord my God shal make my darknesse to be light.
29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap ouer the wall.
30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.
31 For who is God but the Lord: or who hath any strength except our God:
32 It is God that girdeth me with strength of warre: and maketh my way perfect.
33 He maketh my feet like harts feet: and setteth mee vp on high.
34 He teacheth mine hands to fight: and mine armes shall break euen a bowe of steele.
35 Thou hast giuen mee the defence of thy saluation: thy right hand also shall hold mee vp, and thy louing correction shall make me great.
36 Thou shalt make room enough vnder me for to go: that my footsteps shall not slide.
37 I will follow vpon mine enemies, and ouertake them: neither will I turne again till I haue destroyed them.
38 I will smite them, that they shall not be able to stand: but fall vnder my feet.
39 Thou hast girded mee with strength vnto the battell: thou shalt throw down mine enemies vnder me.
40 Thou hast made mine enemies also to turne their backs vpon me: and I shall destroy them that hate me.
41 They shall cry, but there shal be none to help them: yea, euen vnto the Lord shall they cry, but he shall not heare them.
42 I will beat them as small as the dust before the wind: and I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the striuings of the people: and thou shalt make me the head of the heathen.
44 A people whom I haue not known: shall serue me.
45 Assoon as they heare of me, they shall obey mee: but the strange children shall dissemble with me.
46 The strange children shall faile: and be afraid out of their prisons.
47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.
48 Euen the God that seeth that I be auenged: and subdueth the people vnto me.
49 It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.
50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing prayses vnto thy Name.
51 Great prosperity giueth hee vnto his King: and sheweth louing kindnesse vnto Dauid his anointed, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THe heauens declare the glory of God: and the firmament sheweth his handy worke.
2 One day telleth another: and one night certifieth another.
3 There is neither speech nor language: but their voytes are heard among them.
4 Their sound is gone out into all lands: and their words into the ends of the world.
5 In them hath he set a tabernacle for the Sunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a Gyant to runne his course.
6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.
7 The Law of the Lord is an vndefiled law, conuerting the

the soule: the testimony of the Lord is sure, and giueth wisedome vnto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the Commandment of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the Iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou mee from my secret faults.

13 Keep thy seruant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee help from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his Anointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but wee are risen, and stand vpright.

9 Saue

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine, in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy Saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicity: and make him glad with the ioy of thy countenance.

7 And why: because the King putteth his trust in the Lord: & in the mercy of the most Highest he shall not miscary.

8 All thine enemies shall feele thine hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

12 Therfore shalt thou put them to flight: and the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine own strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

Euening prayer.

MY God, my God, (looke vpon me) why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint:

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our

4 Our Fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.
5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.
6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.
7 All they that see me, laugh me to scorne: they shoot out their lips, and shake their heads, saying,
8 He trusted in God that he would deliuer him: let him deliuer him, if he will haue him.
9 But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers brests.
10 I haue been left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.
11 O go not from me, for trouble is hard at hand: and there is none to helpe me.
12 Many oxen are come about me: fat bulls of Basan close me in on euery side.
13 They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.
14 I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting wax.
15 My strength is dryed vp like a potsheard, and my tongue cleaueth to my gums: and thou shalt bring me into the dust of death.
16 For (many) dogs are come about me: and the counsell of the wicked layeth siege against me.
17 They pierced my hands and my feet, I may tell all my bones: they stand staring and looking vpon me.
18 They part my garments among them: and cast lots vpon my vesture.
19 But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.
20 Deliuer my soule from the sword: my darling from the power of the dogge.
21 Saue me from the Lyons mouth: thou hast heard me also

also from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the middest of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all ye of the seed of Jacob, and feare him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, hee hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eat and be satisfied: they that seek after the Lord shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues, and be turned vnto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten & worshipped.

30 All they that go down into the dust shall kneele before him: and no man hath quickned his own soule.

31 My seed shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my Shepherd: therefore can I lacke nothing.

2 Hee shall feed me in a green pasture: and leade me forth beside the waters of comfort.

3 Hee shall conuert my soule: and bring mee forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare none euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a Table before mee against them that trouble me: thou hast anointed my head with oyle, and my cup shall be full.

6 But

6 But thy louing kindneſſe and mercy ſhall follow me all the dayes of my life: and I will dwell in the houſe of the Lord for euer.

Domini eſt terra. Pſal. 24.

THe earth is the Lords, and all that therin is: the compaſſe of the world, and they that dwell therein. Morning prayer.

2 For hee hath founded it vpon the ſeas: and prepared it vpon the flouds.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe vp in his holy place?

4 Euen hee that hath clean hands, and a pure heart: and that hath not lift vp his minde vnto vanity, nor ſworn to deceiue his neighbour.

5 He ſhall receiue the bleſſing from the Lord: and righteouſneſſe from the God of his ſaluation.

6 This is the generation of them that ſeek him: euen of them that ſeek thy face, O Jacob.

7 Lift vp your heads, O yee gates, and be yee lift vp yee euerlaſting doores: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O yee gates, and be yee lift vp yee euerlaſting doores: and the King of glory ſhall come in.

10 Who is the King of glory: euen the Lord of hoſtes, hee is the King of glory.

Ad te, Domine. Pſal. 25.

VNto thee, O Lord, will I lift vp my ſoule, my God, I haue put my truſt in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, ſhall not be aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhall be put to confuſion.

3 Shew me thy wayes, O Lord: and teach mee thy paths.

4 Leade mee forth in thy truth, and learne mee: for thou art the God of my ſaluation, in thee hath been my hope all the day long.

5 Call

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath been euer of old.
6 Oh remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon mee, O Lord, for thy goodnesse.
7 Gracious and righteous is the Lord: therefore will hee teach sinners in the way.
8 Them that be meeke shall he guide in Iudgement: and such as be gentle, them shall he learne his way.
9 All the paths of the Lord are mercy and trueth: vnto such as keep his Couenant and his Testimonies.
10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.
11 What man is hee that feareth the Lord: him shall hee teach in the way that he shall chuse.
12 His soule shal dwel at ease: & his seed shal inherit ỹ land.
13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.
14 Mine eyes are euer looking vnto the Lord: for he shall pluck my feet out of the net.
15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.
16 The sorrowes of my heart are inlarged: O bring thou me out of my troubles.
17 Looke vpon mine aduersity and misery: and forgiue me all my sinne.
18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.
19 O keepe my soule, and deliuer mee: let mee not be confounded, for I haue put my trust in thee.
20 Let perfectnesse and righteous dealing wait vpon mee: for my hope hath been in thee.
21 Deliuer Israel, O God: out of all his troubles.

Iudica me, Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath been also in ỹ Lord, therfore shall I not fall.
2 Examine mee, O Lord, and proue mee: trie out my reines and my heart.

3 For

3 For thy louing kindneſſe is euer before mine eyes: and I will walk in thy trueth.
4 I haue not dwelt with vain perſons: neither will I haue fellowſhip with the deceitfull.
5 I haue hated the congregation of the wicked: and will not ſit among the vngodly.
6 I will waſh mine hands in innocencie, O Lord: and ſo will I go to thine Altar.
7 That I may ſhew the voice of thankſgiuing: and tell of all thy wonderous workes.
8 Lord, I haue loued the habitation of thy houſe: and the place where thine honour dwelleth.
9 O ſhut not vp my ſoule with the ſinners: nor my life with the bloud-thirſty.
10 In whoſe hands is wickednes: and their right hands are full of gifts.
11 But as for me, I will walke innocently: O Lord, deliuer me, and be mercifull vnto me.
12 My foot ſtandeth right: I will praiſe the Lord in the Congregations.

Dominus illuminatio. Pſal. 27.

THe Lord is my light and my ſaluation, whom then ſhall I feare: the Lord is the ſtrength of my life, of whom then ſhall I be afraid? Euening prayer.
2 When the wicked (euen mine enemies and my foes) came vpon me to eat vp my fleſh: they ſtumbled and fell.
3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe vp warre againſt me, yet will I put my truſt in him.
4 One thing haue I deſired of the Lord, which I will require: euen that I may dwell in the houſe of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to viſit his Temple.
5 For in the time of trouble he ſhall hide me in his Tabernacle:

nacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rock of stone.

6 And now shall he lift vp mine head: aboue mine enemies round about me.

7 Therfore will I offer in his dwelling an oblation with great gladnesse: I will sing and speak praises vnto the Lord.

8 Hearken vnto my voice, O Lord, when I cry vnto thee: haue mercie vpon me, and heare me.

9 My heart hath talked of thee, seek ye my face: thy face Lord will I seek.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast been my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speak wrong.

15 I should vtterly haue fainted: but that I beleeue verely to see the goodnes of the Lord in the land of the liuing.

16 O tarry thou the Lords leisure: be strong and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te, Domine. Psal. 28.

VNto thee will I cry, O Lord my strength: think no scorn of mee, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Heare the voice of my humble petitions when I cry vnto thee: when I hold vp my hands toward the Mercy-seat of thy holy Temple.

3 O pluck me not away (neither destroy mee) with the vngodly and wicked doers: which speak friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deeds: and according to the wickednesse of their own inuentions.

5 Recompense them after the work of their hands: pay them

them that they haue deserued.
6 For they regard not in their minde the works of the Lord, nor the operation of his hands: therefore shall hee breake them downe, and not build them vp.
7 Praised be the Lord: for he hath heard the voice of my humble petitions.
8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.
9 The Lord is my strength: and he is the wholesome defence of his Anointed.
10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O ye mighty) bring young rams vnto the Lord: ascribe vnto the Lord worship and strength.
2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.
3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.
4 It is the Lord that ruleth the Sea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.
5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.
6 Hee made them also to skip like a calfe: Libanus also and Syrion like a yong Unicorne.
7 The voice of the Lord diuideth the flames of fire, the voice of the Lord shaketh the wildernesse: yea, the Lord shaketh the Wildernesse of Cades.
8 The voice of the Lord maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his Temple doth every man speake of his honour.
9 The Lord sitteth aboue the water-flood: and the Lord remaineth a King for euer.
10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Moneth. The vj. day.

Exaltabote, Domine. Psal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou hast set mee vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cried vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing praises vnto the Lord (O yee Saints of his:) and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperitie I said, I shall neuer be remooued: thou Lord of thy goodnes hadst made my hill so strong.

7 Thou didst turn thy face (frō me:) and I was troubled.

8 Then cried I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the dust give thanks vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon mee: Lord, bee thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therfore shall euery good man sing of thy praise without ceasing: O my God, I wil giue thanks vnto thee for euer.

In te, Domine, speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnesse.

2 Bow down thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and leade me for thy Names sake.

5 Draw

5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.
6 Into thy hand I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.
7 I haue hated them that hold of superstitious vanities: and my trust hath been in the Lord.
8 I will be glad & reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.
9 Thou hast not shut me vp into the hand of the enemie: but hast set my feet in a large roume.
10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.
11 For my life is waxen old with heauinesse: and my yeeres with mourning.
12 My strength faileth me, because of mine iniquity: and my bones are consumed.
13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.
14 I am cleane forgotten as a dead man out of minde: I am become like a broken vessell.
15 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against me, and take their counsell to take away my life.
16 But my hope hath been in thee, O Lord: I haue said, Thou art my God.
17 My time is in thy hand, deliuer mee from the hand of mine enemies: and from them that persecute me.
18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.
19 Let mee not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.
20 Let the lying lips be put to silence: which cruelly, disdainefully, and despitefully speake against the righteous.
21 O how plentifull is thy goodnesse which thou hast laid

vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sons of men.

22 Thou shalt hide them priuily by thine owne presence: from the prouoking of all men: thou shalt keep them secretly in thy Tabernacle from the strife of tongues.

23 Thankes be to the Lord: for he hath shewed me marueilous great kindnesse in a strong citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheless, thou heardest the voice of my prayer: when I cried vnto thee.

26 O loue the Lord, all ye his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is he whose vnrighteousnes is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauy vpon me day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednes of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time When thou mayest bee found: but in the great Water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse mee about With songs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou shalt goe: and I will guide thee With mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but whoso putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all yee that are true of heart.

Exultate, iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankfull.

2 Praise the Lord with Harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 Hee loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together as it were vpon an heape: and layeth vp the deep as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuices of the people to bee of none effect, and casteth out the counsailes of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth.

14 Hee fashioneth all the hearts of them: and vnder-

standeth all their workes.

15 There is no king that can be saued by the multitude of an host: neither is any mighty man deliuered by much strength.

16 A horse is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feed them in the time of dearth.

19 Our soule hath patiently tarried for the Lord: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because wee haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O praise the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Loe, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his Saints: for they that feare him, lacke nothing.

10 The lions doe lack, and suffer hunger: but they which seeke the Lord, shall want no maner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What

12 What man is he that lusteth to liue, and would faine
see good dayes: keepe thy tongue from euill, and thy lips that
they speake no guile.
13 Eschew euill, and doe good: seeke peace, and ensue it.
14 The eyes of the Lord are ouer the righteous: and his
eares are open vnto their prayers.
15 The countenance of the Lord is against them that doe
euill: to root out the remembrance of them from the earth.
16 The righteous cry, and the Lord heareth them: and
deliuereth them out of all their troubles.
17 The Lord is nigh vnto them that are of a contrite
heart: and will saue such as be of an humble spirit.
18 Great are the troubles of the righteous: but the Lord
deliuereth him out of all.
19 He keepeth all his bones: so that not one of them is
broken.
20 But misfortune shall slay the vngodly: and they that
hate the righteous, shall be desolate.
21 The Lord deliuereth the soules of his seruants: and all
they that put their trust in him, shall not be destitute.

Iudica me, Domine. Psal. 35.

DEad thou my cause, O Lord, with them that striue with mee: and fight thou against them that fight against mee. Morning prayer.
2 Lay hand vpon the shield and buckler: and stand vp to helpe me.
3 Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.
4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion that imagine mischiefe for me.
5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.
6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath laid priuily, catch himselfe: that hee may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore, and him that is in misery, from him that spoileth him.

11 False witnesse did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had been my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersity they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were bulie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lions.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies, triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why: their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.
22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.
23 Awake, and stand vp to iudge my quarrell: auenge thou my cause, my God and my Lord.
24 Iudge me, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.
25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, We haue deuoured him.
26 Let them be put to confusion and shame together, that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselues against me.
27 Let them reioyce and be glad, that fauour my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.
28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes.
2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.
3 The words of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, & to do good.
4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euill.
5 Thy mercy, O Lord, reacheth vnto the heauens: and thy faithfulnesse vnto the clouds.
6 Thy righteousnes standeth like the strong mountains: thy Iudgements are like the great deepe.
7 Thou Lord shalt saue both man and beast, How excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadow of thy wings.
8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the Riuer.

9 For

9 For with thee is the well of life: and in thy Light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee and thy righteousnes vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy selfe because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the grasse: and bee withered euen as the green herbe.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verely thou shalt be fed.

4 Delight thou in the Lord: and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnes as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doth prosper, against the man that doth after euill counsailes.

8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be moued to doe euill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the vngodly shall be cleane gone: thou shalt looke after his place, and he shall be away.

11 But the meek spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsaile against the iust: and gnasheth vpon him with his teeth.

13 The

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawne out the sword, and haue bent their bow: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shall goe thorow their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shall not be confounded in the perillous time: and in the dayes of dearth they shall haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of Lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God, shall possesse the land: and they that be cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue been young, and now am old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for euer.

31 The

31 The mouth of the righteous is exercised in wisdome: and his tongue will be talking of iudgement.
32 The Law of his God is in his heart: and his goings shall not slide.
33 The vngodly seeth the righteous: and seeketh occasion to slay him.
34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.
35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.
36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.
37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.
38 Keepe innocency, and take heed vnto the thing that is right: for that shall bring a man peace at the last.
39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shall be rooted out at the last.
40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.
41 And the Lord shall stand by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.

PUt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure.
2 For thine arrowes sticke fast in me: & thy hand presseth me sore.
3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sinne.
4 For my wickednesses are gone ouer mine head: and are like a sore burden too heauy for me to beare.

5 My

5 My wounds stinke, and are corrupt: through my foolishnesse.
6 I am brought into so great trouble and miserie: that I goe mourning all the day long.
7 For my loynes are filled with a sore disease: and there is no whole part in my body.
8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.
9 Lord, thou knowest all my desire: and my groaning is not hid from thee.
10 My heart panteth, my strength hath failed me: and the light of mine eyes is gone from me.
11 My louers and my neighbours did stand looking vpon my trouble: and my kinsemen stood afarre off.
12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.
13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doth not open his mouth.
14 I became euen as a man that heareth not: and in whose mouth are no reproofes.
15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.
16 I haue required that they, euen my enemies, should not triumph ouer me: for when my foot slipt, they reioiced greatly against me.
17 And I truely am set in the plague: and my heauinesse is euer in my sight.
18 For I will confesse my wickednes: & be sorry for my sin.
19 But mine enemies liue, and are mighty: and they that hate me wrongfully, are many in number.
20 They also that reward euill for good, are against me: because I follow the thing that good is.
21 Forsake me not, O Lord my God: be not thou far frō me.
22 Haste thee to helpe me: O Lord God of my saluation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the vngodly is in my sight.
3 I held my tongue, and spake nothing: I kept silence yea, euen from good words, but it was pain and griefe to me.
4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.
5 Lord, let mee know mine end, and the number of my dayes: that I may be certified how long I haue to liue.
6 Behold, thou hast made my dayes as it were a spanne long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanity.
7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.
8 And now Lord, what is my hope: truely my hope is euen in thee.
9 Deliuer me from all mine offences: and make me not a rebuke vnto the foolish.
10 I became dumbe, and opened not my mouth: for it was thy doing.
11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.
12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanity.
13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.
14 For I am a stranger with thee, and a soiourner: as all my fathers were.
15 O spare me a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lord: and he enclined vnto me, and heard my calling.
2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet vpon the rocke, and ordered my goings.

3 And

3 And hee hath put a new song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lyes.

6 O Lord my God, great are thy wondrous workes which thou hast done: like as be also thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and speake of them: they should be moe then I am able to expresse.

8 Sacrifice and meat offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfil thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes within my heart: my talking hath been of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercy and trueth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy louing kindnesse and thy truth alway preserue me.

15 For innumerable troubles are come about mee, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are moe in number then the haires of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them bee ashamed and confounded together that seeke after my soule to destroy it: let them bee driuen backward, and put to rebuke that wish me euill.

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.
19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.
20 As for me, I am poore and needy: but the Lord careth for mee.
21 Thou art my helper and Redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer.

BLessed is hee that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble.
2 The Lord preserue him and keep him aliue, that he may be blessed upõ earth: and deliuer not thou him into the will of his enemies.
3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickenesse.
4 I said, Lord be mercifull vnto me: heale my soule, for I haue sinned against thee.
5 Mine enemies speake euill of mee: When shall he die, and his name perish?
6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshood within himselfe, and when hee commeth forth he telleth it.
7 All mine enemies whisper together against mee: euen against me doe they imagine this euill.
8 Let the sentence of guiltines proceed against him: and now that he lieth, let him rise vp no more.
9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath laid great wait for me.
10 But be thou mercifull unto me, O Lord: raise thou me vp againe, and I shall reward them.
11 By this I know thou fauourest me: that mine enemy doth not triumph against me.

12 And

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.
13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water brookes: so longeth my soule after thee, O God.
2 My soule is a thirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?
3 My teares haue been my meate day and night: while they daily say vnto me, where is now thy God?
4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.
5 In the voice of praise and thanksgiuing: among such as keepe holy day.
6 Why art thou so full of heauinesse (O my soule:) and why art thou so disquieted within me?
7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.
8 My God, my soule is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.
9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone ouer me.
10 The Lord hath granted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.
11 I will say vnto the God of my strength, why hast thou forgotten me: why goe I thus heauily, while the enemy oppresseth me?
12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.
13 Namely, While they say daily vnto me: where is now thy God?
14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?
15 O put thy trust in God: for I will yet thanke him

which is the helpe of my countenance, and my God.

Iudica me, Deus. Psal. 43.

GIue sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth me?

3 O send out thy light and thy truth, that they may leade me: and bring me vnto thy holy Hill, and to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the Harpe will I giue thankes vnto thee, O God my God.

5 Why art thou so heauy, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I wil yet giue him thanks, which is the helpe of my countenance, and my God.

Deus, auribus. Psal. 44.

Morning prayer.

WE haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old.

2 How thou hast driuen out the heathen with thy hand, and planted them in: how thou hast destroyed the Nations, and cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand, and thine arme, and the light of thy countenance: because thou hadst a fauour vnto them.

5 Thou art my King (O God:) send helpe vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.
9 We make our boast of God all day long: and will praise thy Name for euer.
10 But now thou art far off, and puttest vs to confusion: and goest not forth with our armies.
11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoile our goods.
12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.
13 Thou sellest thy people for nought: and takest no money for them.
14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.
15 Thou makest vs to be a by-word among the heathen: and that the people shake their heads at vs.
16 My confusion is daily before me: and the shame of my face hath couered me.
17 For the voice of the slanderer and blasphemer: for the enemie and auenger.
18 And though all this be come vpon vs, yet do we not forget thee: nor behaue our selues frowardly in thy Couenant.
19 Our heart is not turned backe: neither our steps gone out of thy way.
20 No not when thou hast smitten vs into the place of dragons: and couered vs with the shadow of death.
21 If we haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out: for he knoweth the very secrets of the heart.
22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.
23 Vp Lord, why sleepest thou: awake, and be not absent from vs for euer.
24 Wherefore hidest thou thy face: and forgettest our misery and trouble?
25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe us: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowne.

5 Good lucke haue thou with thine honour: ride on, because of the word of truth, of meekenesse and righteousnesse, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the midst among the Kings enemies.

7 Thy seat (O God) endureth for euer: the Scepter of thy Kingdome is a right Scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Iuory palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of gold (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the King haue pleasure in thy beauty: for hee is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shalbe there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment of needle-worke: the virgins that be her fellowes, shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall enter

enter into the Kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make Princes in all lands.

18 I wil remember thy Name from one generation vnto another: therefore shall the people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be mooued: and though the hils be carried into the mids of the Sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the Citie of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be remooued: God shall helpe her, and that right early.

6 The heathen make much adoe, and the kingdomes are mooued: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

CLap your hands together (all ye people:) O sing vnto God with the voice of melody.

2 For the Lord is high and to be feared: hee is the great King vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feet.
4 He shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.
5 God is gone vp with a merry noise: and the Lord with the sound of the Trump.
6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.
7 For God is the King of all the earth: sing ye praises with vnderstanding.
8 God reigneth ouer the heathen: God sitteth vpon his holy seat.
9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the citie of our God, euen vpon his holy hill.
2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lieth the Citie of the great King, God is well knowne in her palaces, as a sure refuge.
3 For loe, the Kings of the earth: are gathered and gone by together.
4 They maruelled to see such things: they were astonied, and suddenly cast downe.
5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.
6 Thou shalt breake the ships of the Sea: through the East winde.
7 Like as we haue heard, so haue we seene in the City of the Lord of hosts, in the City of our God: God vpholdeth the same for euer.
8 We wait for thy louing kindnesse (O God:) in the mids of thy Temple.
9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.
10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy Iudgements.

11 Walke

11 Walke about Sion, and goe round about her: and tell the towers thereof.
12 Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.
13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc, omnes. Psal. 49.

O heare ye this, all ye people: ponder it with your eares, all ye that dwell in the world.
2 High and low, rich and poore: one with another.
3 My mouth shall speake of wisdome: and my heart shall muse of vnderstanding.
4 I will encline mine eare to the parable: and shew my darke speech vpon the Harpe.
5 Wherfore should I feare in the daies of wickednes: and when the wickednes of my heeles cõpasseth me round about:
6 There be some that put their trust in their goods: and boast themselues in the multitude of their riches.
7 But no man may deliuer his brother: nor make agreement vnto God for him.
8 For it cost more to redeeme their soules: so that he must let that alone for euer.
9 Yea, though he liue long: and see not the graue.
10 For he seeth that wise men also die, & perish together: as well as the ignorant & foolish, and leaue their riches for other.
11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.
12 Neuertheless, man will not abide in honour: seeing he may be compared vnto the beasts that perish, this is the way of them.
13 This is their foolishnesse: and their posterity praise their saying.
14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination ouer them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall carry nothing away with him when he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most Mighty God hath spoken: and called the world, from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mighty tempest shall bee stirred vp round about him.

4 He shall call the heauen from aboue: and the earth that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is Iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thine house: nor hee goats

goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the fowles vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate buls flesh: and drinke the blood of goats?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: Why dost thou preach my Lawes, and takest my Couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I plucke you away, and there be none to deliuer you.

23 Whoso offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei, Deus. Psal. 51.

HAue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash me throughly from my wickednes: and cleanse me from my sinne.

3 For I knowledge my faults: & my sin is euer before me.
4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.
5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.
6 But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.
7 Thou shalt purge me with hysope, and I shalbe clean: thou shalt wash me, and I shall be whiter then snow.
8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken, may reioyce.
9 Turne thy face from my sins: & put out all my misdeeds.
10 Make me a cleane heart, O God: and renew a right spirit within me.
11 Cast me not away from thy presence: and take not thy holy Spirit from me.
12 O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.
13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.
14 Deliuer me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.
15 Thou shalt open my lips (O Lord:) and my mouth shall shew thy praise.
16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.
17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.
18 O be fauourable and gracious vnto Sion: build thou the Wals of Hierusalem.
19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullocks vpon thine Altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Where-

2 Whereas the goodneſſe of God: endureth yet dayly.
3 Thy tongue imagineth wickedneſſe: and with lies thou cutteſt like a ſharpe raſour.
4 Thou haſt loued vnrighteouſneſſe more then goodneſſe: and to talke of lies more then righteouſneſſe.
5 Thou haſt loued to ſpeake all wordes that may do hurt: O thou falſe tongue.
6 Therefore ſhall God deſtroy thee for euer: he ſhall take thee, and plucke thee out of thy dwelling, and root thee out of the land of the liuing.
7 The righteous alſo ſhall ſee this, and feare: and ſhall laugh him to ſcorne.
8 Lo, this is the man that tooke not God for his ſtrength: but truſted vnto the multitude of his riches, and ſtrengthened himſelfe in his wickedneſſe.
9 As for me, I am like a greene Oliue tree in the houſe of God: my truſt is in the tender mercy of God for euer and euer.
10 I will alwaies giue thanks vnto thee for that thou haſt done: and I wil hope in thy Name, for thy Saints like it wel.

Dixit inſipiens. Pſal. 53.

THe fooliſh body hath ſaid in his heart: There is no God. Euening prayer.
2 Corrupt are they, and become abominable in their wickedneſſe: there is none that doth good.
3 God looked downe from heauen vpon the children of men: to ſee if there were any that would vnderſtand, and ſeeke after God.
4 But they are all gone out of the way, they are altogether become abominable: there is alſo none that doth good, no not one.
5 Are not they without vnderſtanding that worke wickedneſſe: eating vp my people as if they would eat bread: they haue not called vpon God.
6 They were afraid where no feare was: for God hath broken the bones of them that beſieged thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuity.

8 Then should Jacob reioyce: and Israel should be right glad.

Deus, in Nomine. Psal. 54.

SAue me, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against mee: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi, Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heed vnto mee, and heare mee: how I mourne in my prayer, and am vexed.

3 The enemie crieth so, and the vngodly commeth on so fast: for they are minded to doe me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, Oh that I had wings like a Doue: for then would I flee away and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormy winde and tempest.

9 Destroy

9 Destroy their tongues, O Lord, and diuide them: for I haue spied vnrighteousnesse and strife in the citie.
10 Day and night they goe about within the walls thereof: mischiefe also and sorrow are in the mids of it.
11 Wickednesse is therein: deceit and guile goe not out of their streets.
12 For it is not an open enemie that hath done me this dishonour: for then I could haue borne it.
13 Neither was it mine aduersary that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.
14 But it was euen thou, my companion: my guide, and mine owne familiar friend.
15 We tooke sweet counsell together: and walked in the house of God as friends.
16 Let death come hastily vpon them, and let them goe down quicke into hell: for wickednesse is in their dwellings and among them.
17 As for me, I will call vpon God: and the Lord shall saue me.
18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voice.
19 It is he that hath deliuered my soule in peace, from the battell that was against me: for there were many with me.
20 Yea, euen God that endureth for euer shall heare me, and bring them down: for they will not turne, nor feare God.
21 He laid his hands vpon such as be at peace with him: and he brake his couenant.
22 The words of his mouth were softer then butter, hauing warre in his heart: his words were smoother then oyle, and yet be they very swords.
23 O cast thy burden vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.
24 And as for them: thou, O God, shalt bring them into the pit of destruction.
25 The blood-thirsty and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Moneth. The xj. day.

Miserere mei, Deus. Psal. 56.

Morning prayer.

BE mercifull vnto me, O God, for man goeth about to deuoure me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most highest.

3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his Word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They daily mistake my words: all that they imagine, is to doe me euill.

6 They hold all together, and keepe themselues close: and marke my steps when they lay wait for my soule.

7 Shall they escape for their wickednes: thou, O God, in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy Booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods Word will I reioyce: in the Lords Word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee, O God, will I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walke before God in the light of the liuing.

Miserere mei, Deus. Psal. 57

BE mercifull vnto me, O God, be mercifull vnto me; for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyrannie be ouer-past.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 He

3 He shall send from heauen: and saue me from the reproofe of him that would eat me vp.

4 God shall send forth his mercy and trueth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laid a net for my feet, and pressed downe my soule: they haue digged a pit before me, and are fallen into the midst of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thankes vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O ye Congregation: and doe ye iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers womb: assoone as they be born, they go astray and speak lies.

4 They are as venemous as the poison of a Serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the iaw-bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let

7 Let them consume away like a snaile, and bee like the vntimely fruit of a Woman: and let them not see the Sunne.
8 Or euer your pots be made hot with thornes: so let indignation vexe him, euen as a thing that is raw.
9 The righteous shall reioyce when he seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.
10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer me from mine enemies (O God:) defend me from them that rise vp against me.
2 O deliuer me from the wicked doers: and saue me from the blood-thirsty men.
3 For loe, they lie waiting for my soule: the mighty men are gathered against me, Without any offence or fault of me, O Lord.
4 They run and prepare themselues without my fault: arise thou therefore to helpe me, and behold.
5 Stand vp (O Lord God of hosts) thou God of Israel, to visit all the heathen: and be not mercifull vnto them that offend of malicious Wickednesse.
6 They goe to and fro in the euening: they grinne like a dog, and run about thorow the citie.
7 Behold, they speake with their mouth, and swords are in their lips: for who doth heare?
8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.
9 My strength will I ascribe vnto thee: for thou art the God of my refuge.
10 God sheweth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.
11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.
12 For the sinne of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Con-

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dog, and will go about the citie.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus, repulisti nos. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also been displeased, O turne thee vnto vs again.

2 Thou hast mooued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: help mee with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my Lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade me into the strong citie: who will bring me into Edom:

10 Hast thou not cast vs out, O God: wilt not thou, O God, go out with our hosts:

11 O be thou our helpe in trouble: for vaine is the help of man.

12 Through God will we do great acts: for it is hee that shall tread down our enemies.

Moneth. The xij. day.

Exaudi, Deus. Pſal. 61.

HEare my crying, O God: giue eare vnto my prayer.
2 From the ends of the earth will I call vpon thee: when my heart is in heauineſſe.
3 O ſet mee vp vpon the rocke that is higher then I: for thou haſt beene my hope, and a ſtrong tower for mee againſt the enemie.
4 I will dwell in thy Tabernacle for euer: and my truſt ſhall be vnder the couering of thy wings.
5 For thou, O Lord, haſt heard my deſires: and haſt giuen an heritage vnto thoſe that feare thy Name.
6 Thou ſhalt grant the King a long life: that his yeeres may endure throughout all generations.
7 Hee ſhall dwell before God for euer: O prepare thy louing mercy and faithfulneſſe, that they may preſerue him.
8 So will I alwayes ſing praiſe vnto thy Name: that I may dayly performe my vowes.

Nonne Deo. Pſal. 62.

Morning prayer.

MY ſoule truely waiteth ſtill vpon God: for of him commeth my ſaluation.
2 He verily is my ſtrength, and my ſaluation: he is my defence, ſo that I ſhall not greatly fall.
3 How long will yee imagine miſchiefe againſt euery man: yee ſhall be ſlain all the ſort of you, yea, as a tottering wall ſhall yee be, and like a broken hedge.
4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curſe with their heart.
5 Neuertheleſſe, my ſoule, wait thou ſtill vpon God: for my hope is in him.
6 He truely is my ſtrength and my ſaluation: he is my defence, ſo that I ſhall not fall.
7 In God is my health and my glory: the rocke of my might, and in God is my truſt.

8 O put your trust in him alway (ye people:) powre out your hearts before him, for God is our hope.
9 As for the children of men, they are but vanity: the children of men are deceitfull vpon the weights, they are altogether lighter then vanity it selfe.
10 O trust not in wrong and robbery, giue not your selues vnto vanity: if riches encrease, set not your heart vpon them.
11 God spake once and twice: I haue also heard the same, that power belongeth vnto God.
12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seek thee.
2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.
3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.
4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.
5 As long as I liue will I magnifie thee on this manner: and lift vp my hands in thy Name.
6 My soule shall be satisfied euen as it were with marrow and fatnesse: when my mouth praiseth thee with ioyfull lipps.
7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking:
8 Because thou hast been my helper: therefore vnder the shadow of thy wings will I reioyce.
9 My soule hangeth vpon thee: thy right hand hath vpholden me.
10 These also that seeke the hurt of my soule: they shall go vnder the earth.
11 Let them fall vpon the edge of the sword: that they may be a portion for Foxes.
12 But the King shall reioyce in God, all they also that sweare by him, shall be commended: for the mouth of them that speake lies shall be stopped.

Exaudi, Deus. Pſal. 64.

HEare my voice, O God, in my prayer: preſerue my life from feare of the enemie.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Which haue whet their tongue like a ſword: and ſhoot out their arrowes, euen bitter words.

4 That they may priuily ſhoot at him that is perfect: ſuddenly doe they hit him, and feare not.

5 They courage themſelues in miſchiefe: and commune among themſelues how they may lay ſnares, and ſay that no man ſhall ſee them.

6 They imagine wickedneſſe, and practiſe it: that they keepe ſecret among themſelues, euery man in the deepe of his heart.

7 But God ſhall ſuddenly ſhoote at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their owne tongues ſhall make them fall: in ſo much that whoſo ſeeth them ſhall laugh them to ſcorne.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceiue that it is his worke.

10 The righteous ſhall reioyce in the Lord, and put his truſt in him: and all they that are true of heart, ſhall be glad.

Te decet hymnus. Pſal. 65.

Euening prayer.

THou, O God, art praiſed in Sion: and vnto thee ſhall the vow bee performed in Hieruſalem.

2 Thou that heareſt the prayer: vnto thee ſhall all fleſh come.

3 My mildeeds preuaile againſt me: oh be thou mercifull vnto our ſinnes.

4 Bleſſed is the man whom thou chuſeſt and receiueſt vnto thee: he ſhall dwell in thy Court, and ſhall be ſatisfied with the pleaſures of thy houſe, euen of thy holy Temple.

5 Thou ſhalt ſhew vs wonderfull things in thy righteouſneſſe, O God of our ſaluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 Which

6 which in his strength setteth fast the mountains: and is girded about with power.
7 Which stilleth the raging of the Sea: and the noise of his waues, and the madnesse of his people.
8 They also that dwell in the vttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and euening to praise thee.
9 Thou visitest the earth, and blessest it: thou makest it very plenteous.
10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.
11 Thou waterest her furrowes, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.
12 Thou crownest the yeere with thy goodnesse: and thy cloudes drop fatnesse.
13 They shall drop vpon the dwellings of the wildernesse: and the little hills shall reioyce on euery side.
14 The folds shall be full of sheep: the valleys also shall stand so thick with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God, all ye lands: sing praises vnto the honour of his Name, make his praise to be glorious.
2 Say vnto God, O how wonderfull art thou in thy works: through the greatnesse of thy power shall thine enemies be found liars vnto thee.
3 For all the world shall worship thee: sing of thee, and praise thy Name.
4 O come hither, and behold the works of God: how wonderfull he is in his doing toward the children of men.
5 He turned the Sea into dry land: so that they went thorow the water on foot, there did we reioyce thereof.
6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.
7 O praise our God (ye people:) and make the voice of his praise to be heard.

8 which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou (O God) hast prooued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loines.

11 Thou sufferedst men to ride ouer our heads: wee went thorow fire and water, and thou broughtest vs out into a wealthy place.

12 I will goe into thy house with burnt offerings: and will pay thee my vowes which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I incline vnto wickednes with my heart: the Lord will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be known vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God euen our own God shall giue vs his blessing.

7 God

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him. Morning prayer.

2 Like as the smoake vanisheth, so shalt thou driue them away: and like as Waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widows: euen God in his holy habitation.

6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captiuity: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest thorow the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious rain vpon thine inheritance: and refreshedst it when it was weary.

10 Thy Congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee, and were discomfited: and they of the houshold diuided the spoile.

13 Though ye haue lien among the pots, yet shall ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like gold.

14 When the Almighty scattered Kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twenty thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuity captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe as I did from Basan: mine owne will I bring againe as I did sometime from the deepe of the Sea.

23 That thy foote may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damosels playing with the timbrels.

26 Giue thankes, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iudah their counsell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Hierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spear-men, and multitude

of

of the mighty are ſcattered abroad among the beaſts of the people (ſo that they humbly bring pieces of ſiluer:) and when he hath ſcattered the people that delight in warre.

31 Then ſhall the Princes come out of Egypt: the Morians land ſhall ſoon ſtretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O ſing praiſes vnto the Lord.

33 Which ſitteth in the heauens ouer all from the beginning: loe, he doth ſend out his voyce, yea, and that a mighty voyce.

34 Aſcribe ye the power to God ouer Iſrael: his worſhip and ſtrength is in the clouds.

35 O God, wonderfull art thou in thy holy places: euen the God of Iſrael, he will giue ſtrength and power vnto his people, bleſſed be God.

Salvum me fac. Pſal. 69.

SAue me, O God: for the waters are come in, euen vnto my ſoule. Euening prayer.

2 I ſticke faſt in the deepe myre where no ground is: I am come into deepe waters, ſo that the floods run ouer me.

3 I am weary of crying, my throat is drie: my ſight faileth mee for wayting ſo long vpon my God.

4 They that hate mee without a cauſe, are more then the haires of my head: they that are mine enemies, and would deſtroy me guiltleſſe, are mighty.

5 I payd them the things that I neuer tooke: God thou knoweſt my ſimpleneſſe, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe: let not thoſe that ſeeke thee, be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy houſe hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I

10 I wept, and chastened my selfe with fasting: and that was turned to my reproofe.
11 I put on sackcloth also: and they iested vpon me.
12 They that sit in the gate, speake against mee: and the drunkards make songs vpon me.
13 But Lord, I make my prayer vnto thee: in an acceptable time.
14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.
15 Take me out of the myre that I sinke not: O let me be deliuered from them that hate mee, and out of the deepe waters.
16 Let not the water-flood drown mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.
17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.
18 And hide not thy face from thy seruant, for I am in trouble: O haste thee, and heare me.
19 Draw nigh vnto my soule, and saue it: O deliuer me because of mine enemies.
20 Thou hast known my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.
21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.
22 They gaue me gall to eate: and when I was thirsty, they gaue me vineger to drinke.
23 Let their table be made a snare to take themselues withall: and let the things (that should haue been for their wealth) be vnto them an occasion of falling.
24 Let their eyes be blinded that they see not: and euer bow downe their backs.
25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.
26 Let their habitation be void: and no man to dwell in their tents.

27 For

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse: thy help, O God, shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thanksgiuing.

32 This also shall please the Lord: better then a bullocke, that hath hornes and hoofes.

33 The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue.

33 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea and all that moueth therein.

36 For God will saue Sion, and build the cities of Juda: that men may dwell there, and haue it in possession.

37 The posterity also of his seruants shall inherit it: and they that loue his Name, shall dwell therein.

Deus, in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to help me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion that wish me euill.

3 Let them for their reward be soon brought to shame: that crie ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

In

Moneth. The xiiij. day.

In te, Domine, speraui. Psal. 71.

Morning prayer.

IN thee, O Lord, haue I put my trust, let mee neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine eare vnto mee, and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I been holden vp euer since I was borne: thou art hee that tooke me out of my mothers wombe, my praise shall be alwayes of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 Oh let my mouth be filled with thy praise: that I may sing of thy glory and honour, all the day long.

8 Cast mee not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Go not farre from me, O God: my God, haste thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seek to doe me euill.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

15 Thou,

15 Thy, O God, hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray-headed: vntil I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee:

18 O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refresh mee: yea, and broughtest me from the deep of the earth againe.

19 Thou hast brought me to great honour: and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harp, O thou holy One of Israel.

21 My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to do me euill.

Deus, iudicium. Psal. 72.

GIue the King thy Iudgements (O God:) and thy righteousnesse vnto the Kings sonne.

2 Then shall hee iudge the people according vnto right: and defend the poore.

3 The mountains also shall bring peace: and the little hills righteousnesse vnto the people.

4 Hee shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come down like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall be also from the one Sea to the other: from the flood vnto the worlds end.

9 They

9 They that dwell in the wildernesse shall kneele before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the Iles shall giue presents: the Kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shall be fauourable to the simple and needy: and shall preserue the soules of the poore.

14 He shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and dayly shall he be praised.

16 There shall be an heape of corne in the earth, high vpon the hills: his fruit shall shake like Libanus, and shall be green in the City, like grasse vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which onely doth wonderous things.

19 And blessed be the Name of his Maiesty for euer: and all the earth shall be filled with his Maiesty. Amen. Amen.

Quam bonus Israel? Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a clean heart.

2 Neuertheless, my feet were almost gone: my treadings had wel-nigh slipt.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with cruelty.

7 Their

7 Their eyes swell with fatnesse: and they do euen what they lust.
8 They corrupt other, and speake of wicked blasphemie: their talking is against the most Highest.
9 For they stretch forth their mouth vnto the heauen: and their tongue goeth thorow the World.
10 Therefore fall the people vnto them: and thereout suck they no small aduantage.
11 Tush (say they) how should God perceiue it: is there knowledge in the most Highest?
12 Lo, these are the vngodly, these prosper in the world, and these haue riches in possession: & I said, Then haue I cleansed my heart in vain, and washed my hands in innocencie.
13 All the day long haue I been punished: and chastened euery morning.
14 Yea, and I had almost said euen as they: but loe, then I should haue condemned the generation of thy children.
15 Then thought I to vnderstand this: but it was too hard for me.
16 Until I went into the Sanctuary of God: then vnderstood I the end of these men.
17 Namely, how thou doest set them in slippery places: and castest them down, and destroyest them.
18 Oh how suddenly do they consume: perish, and come to a fearefull end?
19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.
20 Thus my heart was grieued: and it went euen thorow my reines.
21 So foolish was I and ignorant: euen as it were a beast before thee.
22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.
23 Thou shalt guide me with thy counsell: and after that receiue me with glory.
24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.
25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer. 26 For

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy works (in the gates of the daughter of Sion.)

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feet, that thou mayest vtterly destroy euery enemie: which hath done euill in thy Sanctuary.

5 Thine aduersaries roare in the mids of thy Congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent worke.

7 But now they break down all the carued work thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary do this dishonour: how long shall the enemie blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?

13 For God is my King of old: the help that is done vpon earth, he doth it himselfe.

14 Thou diddest diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leuiathan in pieces: and gauest him to be meat for the people in the wildernesse.

16 Thou

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst vp mighty waters.
17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.
18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.
19 Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blasphemed thy Name.
20 O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: and forget not the Congregation of the poore for euer.
21 Looke vpon the Couenant: for all the earth is full of darknesse, and cruell habitations.
22 O let not the simple goe away ashamed: but let the poore and needy giue praise vnto thy Name.
23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.
24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

Morning prayer.

VNto thee, O God, doe We giue thanks: yea, vnto thee doe we giue thanks.
2 Thy Name also is so nigh: and that do thy wonderous workes declare.
3 When I receiue the Congregation: I shall iudge according vnto right.
4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.
5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.
6 Set not vp your horne on high: and speake not with a stiffe necke.
7 For promotion commeth neither from the East, nor from the west: nor yet from the South.
8 And why? God is the Iudge: he putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.
10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.
11 But I will talke of the God of Jacob: and praise him for euer.
12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudea. Psal. 76.

IN Jury is God knowen: his Name is great in Israel.
2 At Salem is his Tabernacle: & his dwelling in Sion.
3 There brake he the arrowes of the bow: the shield, the sword, and the battaile.
4 Thou art of more honour and might: then the hills of the robbers.
5 The proud are robbed, they haue slept their sleepe: and all the men whose hands are mighty, haue found nothing.
6 At thy rebuke, O God of Jacob: both the charet and horse are fallen.
7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry:
8 Thou didst cause thy Judgement to be heard from heauen: the earth trembled, and was still.
9 When God arose to Judgement: and to helpe all the meeke vpon earth.
10 The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou refraine.
11 Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.
12 He shall refraine the spirit of Princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry vnto God with my voice: euen vnto God will I cry with my voice, and he shall hearken vnto me.
2 In the time of my trouble I sought the Lord: my sore ran, and ceased not, in the night season my soule refused comfort.

3 When

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine.
4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.
5 I haue considered the dayes of old: and the yeeres that are past.
6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.
7 Will the Lord absent himselfe for euer: and will he be no more intreated?
8 Is his mercie cleane gone for euer: and is his promise come vtterly to an end for euermore?
9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?
10 And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most Highest.
11 I will remember the workes of the Lord: and call to minde the wonders of old time.
12 I will thinke also of all thy workes: and my talking shall be of thy doings.
13 Thy way, O God, is holy: who is so great a God (as our God?)
14 Thou art the God that doth wonders: and hast declared thy power among the people.
15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.
16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.
17 The clouds powred out water, the ayre thundred: and thine arrowes went abroad.
18 The voice of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued, and shooke withall.
19 Thy way is in the Sea, and thy paths in the great waters: and thy footsteps are not knowen.
20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Moneth. The xv. day.

Euening prayer.

Attendite, populc. Pſal. 78.

HEare my Law, O my people: incline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard ſentences of old.

3 Which we haue heard and knowen: and ſuch as our fathers haue told vs.

4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mighty and wonderfull workes that he hath done.

5 He made a Couenant with Jacob, and gaue Iſrael a Law: which he commanded our forefathers to teach their children.

6 That their poſterity might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might ſhew their children the ſame.

8 That they might put their truſt in God: and not to forget the works of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithleſſe and ſtubborn generation: a generation that ſet not their heart aright, and whoſe ſpirit cleaued not ſtedfaſtly vnto God.

10 Like as the children of Ephraim: which being harneſſed, and carrying bowes, turned themſelues backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgate what he had done: and the wonderfull worke that he had ſhewed for them.

13 Marueilous things did he in the ſight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the Sea, and let them goe thorow: he made the waters to ſtand on an heape.

15 In the day time alſo he led them with a cloud: and all the night thorow with a light of fire.

16 He claue the hard rockes in the wilderneſſe: and gaue them drinke thereof, as it had been out of the great depth.

17 He

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.
18 Yet for all this they sinned more against him: and prouoked the most Highest in the Wildernesse.
19 They tempted God in their hearts: and required meat for their lust.
20 They spake against God also, saying: Shall God prepare a table in the Wildernesse?
21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?
22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came vp heauy displeasure against Israel.
23 Because they beleeued not in God: and put not their trust in his helpe.
24 So he commanded the clouds aboue: and opened the doores of heauen.
25 He rained down Manna also vpon them for to eat: and gaue them food from heauen.
26 So man did eate Angels food: for he sent them meat enough.
27 He caused the East wind to blow vnder heauen: and through his power he brought in the South-West wind.
28 He rained flesh vpon them as thicke as dust: and feathered fowles like as the sand of the sea.
29 He let it fall among their tents: euen round about their habitation.
30 So they did eate and were well filled, for he gaue them their owne desire: they were not disappointed of their lust.
31 But while the meat was yet in their mouthes, the heauy wrath of God came vpon them, & slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.
32 But for all this they sinned yet more: and beleeued not his wondrous works.
33 Therefore their dayes did he consume in vanity: and their yeeres in trouble.
34 When he slew them, they sought him: and turned them

early, and enquired after God.
35 And they remembred that God was their strength: and that the high God was their Redeemer.
36 Neuertheleſſe, they did but flatter him with their mouth: and diſſembled with him in their tongue.
37 For their heart was not whole with him: neither continued they ſtedfaſt in his Couenant.
38 But he was ſo mercifull, that he forgaue their miſdeeds: and deſtroyed them not.
39 Yea, many a time turned hee his wrath away: and would not ſuffer his whole diſpleaſure to ariſe.
40 For he conſidered that they were but fleſh: and that they were euen a wind that paſſeth away, and commeth not againe.
41 Many a time did they prouoke him in the wilderneſſe: and grieued him in the deſert.
42 They turned back, and tempted God: and moued the holy One in Iſrael.
43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemy.
44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.
45 He turned their waters into blood: ſo that they might not drink of the riuers.
46 He ſent lice among them, and deuoured them vp: and frogs to deſtroy them.
47 He gaue their fruit vnto the caterpiller: and their labour vnto the graſhopper.
48 He deſtroied their Vines with haileſtones: and their Mulberry trees with the froſt.
49 He ſmote their cattell alſo with haileſtones: and their flocks with hote thunderbolts.
50 He caſt vpon them the furiouſneſſe of his wrath, anger, diſpleaſure, and trouble: and ſent euill angels among them.
51 He made a way to his indignation, and ſpared not their ſoule from death: but gaue their life ouer to the peſtilence.
52 And ſmote all the firſt borne in Egypt: the moſt principall and mightieſt in the dwellings of Ham.

53 But

53 But as for his owne people, hee led them forth like sheep: and carried them in the Wildernesse like a flocke.
54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the Sea.
55 And brought them within the borders of his Sanctuarie: euen to his mountaine which he purchased with his right hand.
56 He cast out the Heathen also before them: caused their land to be diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.
57 So they tempted and displeased the most high God: and kept not his Testimonies.
58 But turned their backs and fell away like their forefathers: starting aside like a broken bow.
59 For they grieued him with their hill altars: and prouoked him to displeasure with their images.
60 When God heard this, he was wroth: and tooke sore displeasure at Israel.
61 So that he forsooke the Tabernacle in Silo: euen the Tent that he had pitched among them.
62 He deliuered their power into captiuity: and their beauty into the enemies hand.
63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.
64 The fire consumed their young men: and their maidens were not giuen in mariage.
65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.
66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.
67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.
68 He refused the Tabernacle of Joseph: and chose not the tribe of Ephraim.
69 But chose the tribe of Judah: euen the hill of Sion which he loued.
70 And there he builded his Temple on high: & laid ỹ foundation of it like the ground, which he hath made continually.

71 He chose Dauid also his seruant: and tooke him away from the sheep-folds.

72 As he was following the ewes great with yong ones, he tooke him: that he might feeed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto the fowles of the aire: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but haue mercy vpon vs, and that soone: for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sins, for thy Names sake.

10 Wherefore doe the heathen say: where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee:

thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemy wherwith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

14 So wee that be thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou Shepherd of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth:

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken root, it filled the land.

10 The hils were couered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the Riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke off her grapes:

13 The wild Boare out of the wood doth root it vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold and visit this Vine.

15 And

15 And the place of the vineyard, that thy right hand hath planted: & the branch that thou madest so strong for thy selfe.
16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.
17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.
18 And so will not we go backe from thee: O let vs liue, and we shall call vpon thy Name.
19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merrily vnto God our strength: make a cheerefull noise vnto the God of Jacob.
2 Take the Psalme, bring hither the Tabret: the merry Harpe, with the Lute.
3 Blow vp the trumpet in the new moone: euen in the time appointed, and vpon our solemne feast day.
4 For this was made a statute for Israel: and a Law of the God of Jacob.
5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.
6 I eased his shoulder from the burden: and his hands were deliuered from making the pots.
7 Thou calledst vpon mee in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.
8 I prooued thee also: at the waters of strife.
9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.
10 There shall no strange god be in thee: neither shalt thou worship any other God.
11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.
12 But my people would not heare my voice: and Israel would not obey me.
13 So I gaue them vp vnto their owne heartslust: and let them follow their owne imaginations.

14 O that my people would haue hearkned vnto me: for if Israel had walked in my wayes.
15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.
16 The haters of the Lord should haue been found liars: but their time should haue endured for euer.
17 Hee should haue fed them also with the finest wheat flowre: and with honey out of the stony rock should I haue satisfied thee.

Deus stetit. Psal. 82.

GOD standeth in the Congregation of Princes: He is a iudge among gods. Euening prayer.
2 How long will ye giue wrong iudgement: and accept the persons of the vngodly?
3 Defend the poore and fatherlesse: see that such as be in need and necessity, haue right.
4 Deliuer the outcast and poore: saue them from the hand of the vngodly.
5 They will not be learned nor vnderstand, but walke on still in darknesse: all the foundations of the earth be out of course.
6 I haue said, Ye are gods: and ye all are children of the most Highest.
7 But yee shall die like men: and fall like one of the Princes.
8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis? Psal. 83.

HOld not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.
2 For lo, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.
3 They haue imagined craftily against thy people: and taken counsaile against thy secret ones.
4 They haue said, Come, and let vs root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For

5 For they haue cast their heads together with one consent: and are confederate against thee.
6 The tabernacles of the Edomites and the Ismaelites: the Moabites and the Hagarenes.
7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.
8 Assur also is ioyned vnto them: and haue holpen the children of Lot.
9 But doe thou to them as vnto the Madianites: vnto Sisera and vnto Jabin, at the brooke Kison.
10 Which perished at Endor: and became as the dung of the earth.
11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.
12 Which say, Let vs take to our selues: the houses of God in possession.
13 O my God, make them like vnto a wheele: and as the stubble before the wind.
14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.
15 Persecute them euen so with thy tempest: and make them afraid with thy storme.
16 Make their faces ashamed, O Lord: that they may seeke thy Name.
17 Let them bee confounded and vexed euer more and more: let them be put to shame and perish.
18 And they shall know that thou, whose Name is Iehouah: art onely the most highest ouer all the earth.

Quàm dilecta! Psal. 84.

O how amiable are thy dwellings: thou Lord of hosts!
2 My soule hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh reioyce in the liuing God.
3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: euen thy Altars, O Lord of hostes, my King and my God.
4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed

Moneth. The xvj. day.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.
6 Which going thorow the vale of misery, vse it for a well: and the pooles are filled with water.
7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.
8 O Lord God of hostes, heare my prayer: hearken, O God of Jacob.
9 Behold, O God our defender: and looke vpon the face of thine Anointed.
10 For one day in thy Courts: is better then a thousand.
11 I had rather be a doore-keeper in the house of my God: then to dwell in the tents of vngodlinesse.
12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.
13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal 85.

LOrd, thou art become gracious vnto thy land: thou hast turned away the captiuity of Jacob.
2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.
3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.
4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.
5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?
6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?
7 Shew vs thy mercy O Lord: & grant vs thy saluation.
8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints that they turne not againe.
9 For his saluation is nigh them that feare him: that glory may dwell in our land.
10 Mercy and truth are met together: righteousnesse and peace

peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shall direct his going in the way.

Inclina, Domine. Psal. 86.

Morning prayer.

BOw downe thine eare, O Lord, and heare me: for I am poore, and in misery.

2 Preserue thou my soule, for I am holy: my God, saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee, O Lord: there is not one that can doe as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregations

gregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me, may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon ỹ holy hils: the Lord loueth the gates of Sion, more then all ỹ dwellings of Jacob.

2 Very excellent things are spoken of thee: thou Citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shall be reported, that he was borne in her: and the most High shall establish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and trumpetters shall be rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cried day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue been euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deepe.

6 Thine

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.
7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.
8 I am so fast in prison: that I cannot get forth.
9 My sight faileth for very trouble: Lord, I haue called daily vpon thee, I haue stretched out mine hands vnto thee.
10 Doest thou shew wonders among the dead: or shall the dead rise vp againe, and praise thee?
11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulnesse in destruction?
12 Shall thy wondrous works be knowen in the darke: and thy righteousnesse in the land where all things are forgotten?
13 Vnto thee haue I cried, O Lord: and early shall my prayer come before thee.
14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?
15 I am in misery, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.
16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.
17 They came round about me dayly like water: and compassed me together on euery side.
18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Euening prayer.

MY song shall be alway of the louing kindnesse of the Lord: with my mouth will I euer be shewing thy trueth, from one generation to another.
2 For I haue said, Mercy shall be set vp for euer: thy trueth shalt thou stablish in the heauens.
3 I haue made a Couenant with my chosen: I haue sworne vnto Dauid my seruant.
4 Thy seed will I stablish for euer: and set vp thy throne

throne from one generation to another.
5 O Lord, the very heauens shall praise thy wonderous workes: and thy trueth in the Congregation of the Saints.
6 For who is he among the clouds: that shall be compared vnto the Lord?
7 And what is he among the gods: that shall be like vnto the Lord?
8 God is very greatly to be feared in the counsell of the Saints: & to be had in reuerence of all them ỹ are about him.
9 O Lord God of hosts, who is like vnto thee: thy truth (most mighty Lord) is on euery side.
10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.
11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.
12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therin is.
13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.
14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.
15 Righteousnesse and equity is the habitation of thy seat: mercie and trueth shall go before thy face.
16 Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenance.
17 Their delight shall be dayly in thy Name: and in thy righteousnesse shall they make their boast.
18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes.
19 For the Lord is our defence: the holy One of Israel is our King.
20 Thou spakest sometimes in visions vnto thy Saints, and saidest: I haue laid helpe vpon one that is mighty, I haue exalted one chosen out of the people.
21 I haue found Dauid my seruant: with my holy oyle haue I annointed him.
22 My hand shall hold him fast: and my arme shall strengthen him.

23 The enemie shall not be able to doe him violence: the sonne of wickednesse shall not hurt him.
24 I shall smite down his foes before his face: and plague them that hate him.
25 My trueth also and my mercie shall be with him: and in my Name shall his horne be exalted.
26 I will set his dominion also in the Sea: and his right hand in the floods.
27 He shall call me, Thou art my Father: my God, and my strong saluation.
28 And I will make him my first borne: higher then the Kings of the earth.
29 My mercy will I keepe for him for euermore: and my Couenant shall stand fast with him.
30 His seed also will I make to endure for euer: and his throne as the dayes of heauen.
31 But if his children forsake my Law: and walke not in my Iudgements.
32 If they breake my Statutes, and keepe not my Commandments: I will visit their offences with the rod, and their sinne with scourges.
33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.
34 My Coue nant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my holinesse, that I will not faile Dauid.
35 His seed shall endure for euer: and his seat is like as the Sunne before me.
36 He shall stand fast for euermore as the Moone: and as the faithfull witnesse in heauen.
37 But thou hast abhorred and forsaken thine Anointed: and art displeased at him.
38 Thou hast broken the Couenant of thy seruant: and cast his crown to the ground.
39 Thou hast ouerthrowen all his hedges: and broken down his strong holds.
40 All they that go by, spoyle him: and he is become a rebuke to his neighbours.

41 Thou

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.
42 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.
43 Thou hast put out his glory: and cast his throne down to the ground.
44 The dayes of his youth hast thou shortned: and couered him with dishonour.
45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?
46 Oh remember how short my time is: wherefore hast thou made all men for nought?
47 What man is he that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?
48 Lord where are thy old louing kindnesses: which thou sweerest vnto Dauid in thy trueth?
49 Remember, Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.
50 Wherewith thine enemies haue blasphemed thee, and slandered the footsteps of thine anointed: praised be the Lord for euermore. Amen. Amen.

Domine, refugium. Psal. 90.

LOrd, thou hast been our refuge: from one generation to another. Morning prayer.
2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.
3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.
4 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.
5 Assoon as thou scatterest them, they are euen as a sleep: and fade away suddenly like the grasse.
6 In the morning it is green and groweth vp: but in

the euening it is cut down, dried vp and withered.
7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.
8 Thou hast set our misdeeds before thee: and our secret sinnes in the light of thy countenance.
9 For when thou art angry all our dayes are gone: wee bring our yeeres to an end as it were a tale that is told.
10 The dayes of our age are threescore yeeres and ten, and though men be so strong that they come to fourscore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.
11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.
12 O teach vs to number our dayes: that wee may apply our hearts vnto wisedome.
13 Turne thee again (O Lord) at the last: and be gracious vnto thy seruants.
14 O satisfie vs with thy mercy, and that soon: so shall we reioyce and be glad all the dayes of our life.
15 Comfort vs again now after the time that thou hast plagued vs: & for the yeeres wherin we haue suffered aduersity.
16 Shew thy seruants thy worke: and their children thy glory.
17 And the glorious Maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHoso dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.
2 I will say vnto the Lord, Thou art my hope and my stronghold: my God, in him will I trust.
3 For he shall deliuer thee from the snare of the hunter: and from the noisome pestilence.
4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.
5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darknesse: nor for the sickenesse that destroyeth in the noone day.
7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.
8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.
9 For thou Lord art my hope: thou hast set thine house of defence very high.
10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.
11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.
12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.
13 Thou shalt goe vpon the Lion and Adder: the young Lion and the Dragon shalt thou tread vnder thy feet.
14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowen my Name.
15 He shall call vpon me, & I wil heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.
16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing praises vnto thy Name, O most Highest.
2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.
3 Upon an instrument of ten strings, and vpon the Lute: vpon a lowd instrument, and vpon the Harpe.
4 For thou Lord hast made me glad through thy works: and I will reioyce in giuing praise for the operations of thy hands.
5 O Lord, how glorious are thy works: & thy thoughts are very deepe.
6 An vnwise man doth not well consider this: and a foole doth not vnderstand it.
7 When the vngodly are green as the grasse, & when all

the workers of wickednesse doe flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe, thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But mine horne shall be exalted like the horne of an Vnicorne: for I am anointed with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that arise vp against me.

11 The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.

2 Hee hath made the round world so sure: that it cannot be mooued.

3 Euer since the world began hath thy seat been prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy Testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

2 Arise thou Iudge of the world: and reward the proud after their deseruing.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph:
4 How long shall all wicked doers speak so disdainfully: and make such proud boasting:
5 They smite downe thy people, O Lord: and trouble thine heritage.
6 They murder the widow and the stranger: and put the fatherlesse to death.
7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.
8 Take heed ye vnwise among the people: O ye fooles, when will ye vnderstand:
9 He that planted the eare, shall he not heare: or hee that made the eye, shall he not see:
10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish:
11 The Lord knoweth the thoughts of man: that they are but vaine.
12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy Law.
13 That thou mayest giue him patience in time of aduersity: vntill the pit be digged vp for the vngodly.
14 For the Lord will not faile his people: neither will he forsake his inheritance.
15 Vntill righteousnesse turne againe vnto Judgement: all such as be true in heart shall follow it.
16 Who will rise vp with me against the wicked: or who will take my part against the euill doers:
17 If the Lord had not helped me: it had not failed but my soule had been put to silence.
18 But when I said, My foot hath slipped: thy mercie (O Lord) held me vp.
19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.
20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a law:
21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: & my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our Saluation.

2 Let vs come before his presence with thanksgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hands are all the corners of the earth: and the strength of the hills is his also.

5 The Sea is his, and he made it: and his hands prepared the drie land.

6 O come, let vs worship and fall downe: and kneele before the Lord our maker.

7 For he is (the Lord) our God: and we are the people of his pasture and the sheep of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: prooued me, and saw my workes.

10 Fourty yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not known my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: bee telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.
5 As for all the gods of the heathen, they be but idols: but it is the Lord that made the heauens.
6 Glory and worship are before him: power and honour are in his Sanctuary.
7 Ascribe vnto the Lord (O ye kinreds of the people:) ascribe vnto the Lord worship and power.
8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his Courts.
9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.
10 Tell it out among the heathen that the Lord is King: and that it is he which hath made the round world so fast that it cannot be mooued, and how that he shall iudge the people righteously.
11 Let the heauens reioyce, and let the earth be glad: let the sea make a noise, and all that therein is.
12 Let the field be ioyfull, and all that is in it: Then shall all the trees of the wood reioyce before the Lord.
13 For hee commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the Iles may be glad thereof.
2 Clouds and darknesse are round about him: righteousnesse and iudgement are the habitation of his seat.
3 There shall go a fire before him: and burne vp his enemies on euery side.
4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.
5 The hills melted like ware at the presence of the Lord: at the presence of the Lord of the whole earth.
6 The heauens haue declared his righteousnesse: and all the people haue seen his glory.
7 Confounded be all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion

8 Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy Iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord yee righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Euening prayer.

O Sing vnto the Lord a new song: for he hath done maruellous things.

2 With his own right hand, and with his holy arme: hath he gotten himselfe ỹ victory.

3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercie and trueth toward the house of Israel: and all the ends of the world haue seen the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce and giue thanks.

6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

7 With Trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equity.

Dominus regnauit. Psal. 99.

THe Lord is King, be the people neuer so vnpatient: hee sitteth between the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.
3 They shall giue thankes vnto thy Name: which is great, wonderfull, and holy.
4 The Kings power loueth Iudgement, thou hast prepared equity: thou hast executed Iudgement, and righteousnesse in Iacob.
5 O magnifie the Lord our God: and fall downe before his footstoole, for he is holy.
6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.
7 He spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.
8 Thou heardest them, (O Lord our God:) thou forgauest them, O God, and punishedst their own inuentions.
9 O magnifie the Lord our God, and worship him vpon his holy Hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

O Be ioyfull in the Lord, all ye lands: serue the Lord with gladnesse, and come before his presence with a Song.
2 Be ye sure that the Lord he is God, it is he that hath made vs, and not We our selues: We are his people, and the sheepe of his pasture.
3 O goe your way into his gates with thankesgiuing, and into his Courts with praise: be thankfull vnto him, and speake good of his Name.
4 For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall be of Mercy and Iudgement: vnto thee, O Lord, will I sing.
2 O let me haue vnderstanding: in the way of godlines.
3 When wilt thou come vnto mee: I will walke in my house with a perfect heart.
4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.
5 A froward heart shall depart from mee: I will not know a wicked person.

6 Who

6 Whoso priuily slandereth his neighbour: him will I destroy.
7 Who so hath also a proud looke and high stomacke: I will not suffer him.
8 Mine eyes looke vpon such as be faithfull in the land: that they may dwell with me.
9 Whoso leadeth a godly life: he shall be my seruant.
10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tarry in my sight.
11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the Citie of the Lord.

Domine, exaudi. Psal. 102.

Morning prayer.

HEare my prayer, O Lord: and let my crying come vnto thee.
2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto me when I call, O heare me, and that right soone.
3 For my dayes are consumed away like smoake: and my bones are burnt vp as it were a fire-brand.
4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.
5 For the voyce of my groaning: my bones will scarce cleaue to my flesh.
6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desart.
7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.
8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.
9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.
10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.
11 My dayes are gone like a shadow: and I am withered like grasse.

12 But

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.
13 Thou shalt arise, and haue mercie vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.
14 And why: thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.
15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiestie.
16 When the Lord shall build vp Sion: and When his glory shall appeare.
17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.
18 This shall be Written for those that come after: and the people Which shall be borne shall praise the Lord.
19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.
20 That hee might heare the mournings of such as be in captiuity: and deliuer the children appointed vnto death.
21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem.
22 When the people are gathered together: and the kingdomes also to serue the Lord.
23 Hee brought downe my strength in my iourney: and shortned my dayes.
24 But I said, O my God, take me not away in the middest of mine age: as for thy yeers, they endure throughout all generations.
25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the work of thy hands.
26 They shall perish, but thou shalt endure: they all shall waxe old as doth a garment.
27 And as a vesture shalt thou change them, & they shal be changed: but thou art the same, and thy yeeres shall not fail.
28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.
3 Which forgiueth all thy sinne: and healeth all thine infirmities.
4 Which saueth thy life from destruction: and crowneth thee with mercie and louing kindnesse.
5 Which satisfieth thy mouth with good things: making thee yong and lusty as an Eagle.
6 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.
7 He shewed his wayes vnto Moses: his works vnto the children of Israel.
8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.
9 He will not alway be chiding: neither keepeth hee his anger for euer.
10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.
11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.
12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.
13 Yea, like as a father pitieth his own children: euen so is the Lord mercifull vnto them that feare him.
14 For he knoweth whereof we be made: he remembreth that we are but dust.
15 The dayes of man are but as grasse: for he flourisheth as a flowre of the field.
16 For assoon as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.
17 But the mercifull goodnesse of the Lord indureth for euer and euer, vpon them that feare him: and his righteousnesse vpon children's children.
18 Euen vpon such as keep his Couenant: and think vpon his Commandments to do them.
19 The Lord hath prepared his seat in heauen: and his Kingdome ruleth ouer all.
20 O praise the Lord, ye Angels of his, ye that excell in strength:

strength: ye that fulfil his Commandment, and hearken vnto the voice of his wordes.

21 O praise the Lord all yee his hosts: ye seruants of his that doe his pleasure.

22 O speake good of the Lord all yee workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic, anima mea. Psal. 104.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with Maiesty and honour. Euening prayer.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 He maketh his Angels Spirits: and his Ministers a flaming fire.

5 Hee laid the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go vp as high as the hills, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth his springs into the riuers: which runne among the hills.

11 All beasts of the field drinke thereof: and the wilde asses quench their thirst.

12 Besides them shall the fowles of the ayre haue their habitation: and sing among the branches.

13 Hee watereth the hills from aboue: the earth is filled with the fruit of thy workes.

14 He bringeth forth grasse for the cattell: and green herb for the seruice of men.
15 That he may bring food out of the earth, and Wine that maketh glad the heart of man: and oyle to make him a cheerfull countenance, and bread to strengthen mans heart.
16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.
17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Storke.
18 The high hills are a refuge for the wilde goats: and so are the stony rocks for the conies.
19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going down.
20 Thou makest darknesse that it may be night: wherein all the beasts of the forrest do moue.
21 The Lions roaring after their prey: do seeke their meat at God.
22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.
23 Man goeth forth to his worke, and to his labour: vntill the euening.
24 O Lord how manifold are thy works: in wisedome hast thou made them all, the earth is full of thy riches.
25 So is the great and wide Sea also: Wherin are things creeping innumerable, both small and great beasts.
26 There goe the ships, and there is that Leuiathan: whom thou hast made to take his pastime therein.
27 These wait all vpon thee: that thou mayest giue them meat in due season.
28 When thou giuest it them they gather it: and when thou openest thy hand, they are filled with good.
29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.
30 When thou lettest thy breath goe forth, they shall be made: and thou shalt renew the face of the earth.
31 The glorious Maiesty of the Lord shall endure for euer: the Lord shall reioyce in his works.

32 The

32 The earth shall tremble at the looke of him: if he doe but touch the hills, they shall smoake.
33 I will sing vnto the Lord as long as I liue: I will praise my God while I haue my being.
34 And so shall my words please him: my ioy shall be in the Lord.
35 As for sinners, they shall be consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

GIue thanks vnto the Lord, and call vpon his Name: tell the people what things hee hath done.
2 O let your songs be of him, and praise him: and let your talking be of all his wonderous works.
3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.
4 Seeke the Lord and his strength: seeke his face euermore.
5 Remember the maruellous works that he hath doue: his wonders, and the iudgements of his mouth.
6 O ye seed of Abraham his seruant: ye children of Iacob his chosen.
7 Hee is the Lord our God: his Iudgements are in all the world.
8 He hath been alway mindfull of his Couenant and promise: that he made to a thousand generations.
9 Euen the Couenant that he made with Abraham: and the oath that he sware vnto Isahac.
10 And appointed the same vnto Iacob for a Law: and to Israel for an euerlasting Testament.
11 Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.
12 When there were yet but a few of them: and they strangers in the land.
13 What time as they went from one nation to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but reproued euen Kings for their sakes.
15 Touch not mine Anointed: and doe my Prophets no harme.
16 Moreouer, he called for a dearth vpon the land: and destroyed all the prouision of bread.
17 But hee had sent a man before them: euen Joseph which was sold to be a bond-seruant.
18 Whose feet they hurt in the stocks: the iron entred into his soule.
19 Until the time came that his cause was known: the word of the Lord tried him.
20 The King sent and deliuered him: the Prince of the people let him go free.
21 He made him lord also of his house: and ruler of all his substance.
22 That he might informe his Princes after his will: and teach his Senators wisdome.
23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.
24 And hee increased his people exceedingly: and made them stronger then their enemies.
25 Whose heart turned so that they hated his people: and dealt vntruely with his seruants.
26 Then sent he Moses his seruant: and Aaron whom he had chosen.
27 And these shewed his tokens among them: and wonders in the land of Ham.
28 He sent darknesse, and it was darke: and they were not obedient vnto his word.
29 He turned their waters into blood: and slew their fish.
30 Their land brought foorth frogs: yea, euen in their Kings chambers.
31 He spake the word, and there came all manner of flies: and lice in all their quarters.
32 He gaue them haile-stones for raine: and flames of fire in their land.
33 He smote their vines also and fig-trees: and destroyed

the trees that were in their coasts.

34 He spake the word and the grashoppers came, and caterpillers innumerable: and did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with siluer and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 Hee spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and hee filled them with the bread of heauen.

40 Hee opened the rocke of stone, and the waters flowed out: so that riuers ran in drie places.

41 For why: he remembred his holy promise: and Abraham his seruant.

42 And hee brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: and obserue his Lawes.

Confitemini Domino. Psal. 106.

Euening prayer.

GIue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

2 Who can expresse the noble acts of the Lord: or shew forth all his praise:

3 Blessed are they that alway keepe Iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauour that thou bearest vnto thy people: O visit me with thy saluation.

5 That I may see the felicity of thy chosen: & reioyce in the gladnes of thy people, & giue thanks with thine inheritance.

6 Wee haue sinned with our fathers: wee haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, nei-

ther kept they thy great goodnes in remembrance: but were disobedient at the Sea, euen at the Red sea.
8 Neuertheless, hee helped them for his Names sake: that he might make his power to be known.
9 Hee rebuked the Red sea also, and it was dried vp: so he led them through the deepe, as through a wildernesse.
10 And hee saued them from the aduersaries hand: and deliuered them from the hand of the enemy.
11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.
12 Then beleeued they his words: & sang praise vnto him.
13 But within a while they forgat his works: and would not abide his counsell.
14 But lust came vpon them in the wildernesse: and they tempted God in the desert.
15 And he gaue them their desire: and sent leannesse withall into their soule.
16 They angred Moses also in the tents: and Aaron the Saint of the Lord.
17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.
18 And the fire was kindled in their company: the flame burnt vp the vngodly.
19 They made a calfe in Horeb: and worshipped the molten image.
20 Thus they turned their glory: into the similitude of a calfe that eateth hay.
21 And they forgat God their Sauiour: which had done so great things in Egypt.
22 Wonderous workes in the land of Ham: and fearefull things by the Red sea.
23 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.
24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.
25 But murmured in their tents: and hearkened not vnto the voice of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.
27 To cast out their seed among the Nations: and to scatter them in the lands.
28 They ioyned themselues vnto Baal-Peor: and ate the offerings of the dead.
29 Thus they prouoked him to anger with their own inuentions: and the plague was great among them.
30 Then stood vp Phinees & prayed: & so the plague ceased.
31 And that was counted vnto him for righteousnesse: among all posterities for euermore.
32 They angred him also at the waters of strife: so that he punished Moses for their sakes.
33 Because they prouoked his spirit: so that he spake vnaduisedly with his lips.
34 Neither destroyed they the heathen: as the Lord commanded them.
35 But were mingled among the heathen: and learned their workes.
36 Insomuch that they worshipped their idoles, which turned to their own decay: yea, they offered their sonnes and their daughters vnto deuils.
37 And shed innocent blood, euen the blood of their sons, and of their daughters: whom they offered vnto the idols of Chanaan, and the land was defiled with blood.
38 Thus were they stained with their own workes: and went a whoring with their own inuentions.
39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.
40 And he gaue them ouer into the hands of the heathen: and they that hated them, were lords ouer them.
41 Their enemies oppressed them: & had them in subiectiō.
42 Many a time did hee deliuer them: but they rebelled against him with their own inuentions, and were brought down in their wickednesse.
43 Neuertheless, when he saw their aduersity: he heard their complaint.
44 He thought vpon his Couenant, and pitied them ac-

cording vnto the multitude of his mercies: yea, hee made all those that led them away captiue, to pitie them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

2 Let them giue thanks whom the Lord hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the lands, from the East and from the West: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no city to dwell in.

5 Hungry and thirsty: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might go to the citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darknesse and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsell of the most High.

12 He also brought down their heart through heauinesse: they fell down, and there was none to help them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death: and brake their bonds in sunder.

15 O

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all manner of meate: and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiuing: and tell out his works with gladnesse.

23 They that goe downe to the Sea in ships: and occupy their businesse in great waters.

24 These men see the works of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they crie vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad because they be at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the Congregation of

the people: and praise him in the seat of the Elders.
33 Which turneth the floods into a Wildernesse: and dryeth vp the water-springs.
34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.
35 Againe he maketh the wildernesse a standing water: and water-springs of a dry ground.
36 And there he setteth the hungry: that they may build them a citie to dwell in.
37 That they may sowe their land, and plant Vineyards: to yeeld them fruits of increase.
38 Hee blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.
39 And againe, when they are minished and brought low: through oppression, through any plague or trouble.
40 Though he suffer them to be euill entreated through tyrants: and let them wander out of the way in the wildernesse.
41 Yet helpeth he the poore out of misery: and maketh him housholds like a flock of sheep.
42 The righteous will consider this and reioyce: and the mouth of all wickednesse shall be stopped.
43 Whoso is wise will ponder these things: and they shall vnderstand the louing kindnesse of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.

O God, my heart is ready (my heart is ready:) I will sing and giue praise with the best member that I haue.
2 Awake thou Lute and Harpe: I my selfe will awake right early.
3 I will giue thanks vnto thee, O Lord, among the people: I will sing praises vnto thee among the Nations.
4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the clouds.
5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.
6 That thy beloued may be deliuered: let thy right hand saue

saue them, and heare thou mee.
7 God hath spoken in his holinesse: I will reioyce therefore, and diuide Sichem, and mete out the valley of Succoth.
8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.
9 Juda is my Law-giuer, Moab is my washpot: ouer Edom will I cast out my shooe, vpon the Philistines will I triumph.
10 Who will leade mee into the strong citie: and who will bring me into Edom?
11 Hast not thou forsaken vs, O God: and wilt not thou, O God, goe forth with our hostes?
12 O help vs against ỹ enemy: for vain is the help of man.
13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.
2 And they haue spoken against me with false tongues: they compassed mee about also with words of hatred, and fought against me without a cause.
3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.
4 Thus haue they rewarded me euill for good: and hatred for my good will.
5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.
6 When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.
7 Let his dayes be few: and let another take his office.
8 Let his children be fatherlesse: and his wife a widow.
9 Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.
10 Let the extortioner consume all that he hath: and let the stranger spoile his labour.
11 Let there be no man to pity him: nor to haue compassion vpon his fatherlesse children.

12 Let

12 Let his posterity be destroyed: and in the next generation let his name be cleane put out.
13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.
14 Let them alway be before the Lord: that he may root out the memoriall of them from off the earth.
15 And that because his minde was not to doe good: but persecuted the poore helplesse man, that hee might slay him that was vexed at the heart.
16 His delight was in cursing, & it shall happen vnto him: he loued not blessing, therefore shall it be farre from him.
17 He clothed himselfe with cursing, like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.
18 Let it be vnto him as the cloak that he hath vpon him: and as the girdle that he is alway girded withall.
19 Let it thus happen from the Lord vnto mine enemies: and to those that speak euill against my soule.
20 But deale thou with me, O Lord God, according vnto thy Name: for sweet is thy mercy.
21 O deliuer mee, for I am helplesse and poore: and my heart is wounded within me.
22 I goe hence like the shadow that departeth: and am driuen away as the grashopper.
23 My knees are weak through fasting: my flesh is dried vp for want of fatnesse.
24 I became also a rebuke vnto them: they that looked vpon me shaked their heads.
25 Helpe mee, O Lord my God: O saue me according to thy mercy.
26 And they shall know how that this is thy hand: and that thou Lord hast done it.
27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.
28 Let mine aduersaries be clothed with shame: & let them couer themselues with their own confusion as with a cloak.
29 As for mee, I will giue great thanks vnto the Lord

with my mouth: and praise him among the multitude.
30 For he shall stand at the right hand of the poore: to saue his soule from vnrighteous iudges.

Dixit Dominus. Psal. 110.

THe Lord said vnto my Lord: Sit thou on my right hand, vntill I make thine enemies thy footstoole. Morning prayer.
2 The Lord shall send the rodde of thy power out of Sion: be thou ruler euen in the middes among thine enemies.
3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship: the dew of thy birth is of the wombe of the morning.
4 The Lord sware and will not repent: thou art a Priest for euer, after the order of Melchisedech.
5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.
6 He shall iudge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.
7 He shall drinke of the brooke in the way: therfore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Will giue thanks vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.
2 The works of the Lord are great: sought out of all them that haue pleasure therein.
3 His worke is worthy to be praised and had in honour: and his righteousnesse endureth for euer.
4 The mercifull and gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.
5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.
6 Hee hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.
7 The workes of his hands are verity and iudgement: all his Commandments are true.

8 They

8 They stand fast for euer and euer: and are done in truth and equity.

9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerend is his Name.

10 The feare of the Lord is the beginning of wisdome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his Commandments.

2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darknesse: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be mooued: and the righteous shall be had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill hee see his desire vpon his enemies.

9 He hath dispersed abroad, and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate, pueri. Psal. 113.

PRaise the Lord, ye seruants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The

4 The Lord is high aboue all heathen: and his glory aboue the heauens.
5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?
6 He taketh vp the simple out of the dust: and lifteth the poore out of the myre.
7 That he may set him with the Princes: euen with the Princes of his people.
8 He maketh the barren woman to keep house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people.
2 Juda was his Sanctuary: and Israel his dominion.
3 The Sea saw that, and fled: Jordan was driuen backe.
4 The mountains skipped like rammes: and the little hills like young sheep.
5 What aileth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driuen backe?
6 Ye mountains that ye skipped like Rammes: and yee little hills like young sheepe?
7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.
8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis, Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and for thy truths sake.
2 Wherefore shall the heathen say: Where is now their God?
3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.
4 Their idols are siluer and gold: euen the worke of mens hands.
5 They

5 They haue mouthes, and speake not: eyes haue they, and see not.
6 They haue eares, and heare not: noses haue they, and smell not.
7 They haue hands, and handle not, feet haue they, and walke not: neither speake they through their throat.
8 They that make them, are like vnto them: and so are all such as put their trust in them.
9 But thou house of Israel, trust thou in the Lord: hee is their succour and defence.
10 Yee house of Aaron, put your trust in the Lord: hee is their helper and defender.
11 Yee that feare the Lord, put your trust in the Lord: he is their helper and defender.
12 The Lord hath been mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.
13 Hee shall blesse them that feare the Lord: both small and great.
14 The Lord shall increase you more and more: you and your children.
15 Yee are the blessed of the Lord: which made heauen and earth.
16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.
17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.
18 But we will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voice of my prayer.
2 That he hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.
3 The snares of death compassed me round about: and the paines of hell gate hold vpon me.
4 I shal find trouble & heauinesse, & I shall call vpon the Name

Name of the Lord: O Lord, I beseech thee, deliuer my soule.
5 Gracious is the Lord and righteous: yea, our God is mercifull.
6 The Lord preserueth the simple: I was in misery, and he helped me.
7 Turne again then vnto thy rest, O my soule: for the Lord hath rewarded thee.
8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feet from falling.
9 I will walke before the Lord: in the land of the liuing.
10 I beleeued, and therefore will I speake, but I was sore troubled: I said in my haste, All men are lyars.
11 What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?
12 I will receiue the cup of saluation: and call vpon the Name of the Lord.
13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.
14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaid, thou hast broken my bonds in sunder.
15 I will offer to thee the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.
16 I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the midst of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord, all ye heathen: praise him, all ye Nations.
2 For his mercifull kindnesse is euer more and more towards vs: and the trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thanks vnto the Lord, for he is gracious: because his mercie endureth for euer.
2 Let Israel now confesse, that he is gracious: and that his mercie endureth for euer.

3 Let

3 Let the house of Aaron now confesse: that his mercie endureth for euer.
4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.
5 I called vpon the Lord in trouble: and the Lord heard me at large.
6 The Lord is on my side: I will not feare what man doth vnto me.
7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.
8 It is better to trust in the Lord: then to put any confidence in man.
9 It is better to trust in the Lord: then to put any confidence in Princes.
10 All Nations compassed mee round about: but in the Name of the Lord will I destroy them.
11 They kept me in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord will I destroy them.
12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.
13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.
14 The Lord is my strength and my song: and is become my saluation.
15 The voice of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.
16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.
17 I will not die, but liue: & declare the works of the Lord.
18 The Lord hath chastened and corrected mee: but hee hath not giuen me ouer vn to death.
19 Open me the gates of righteousnesse: that I may goe into them, and giue thanks vnto the Lord.
20 This is the gate of the Lord: the righteous shall enter into it.
21 I will thanke thee, for thou hast heard me: and art become my saluation.
22 The

22 The same stone which the builders refused: is become the head stone in the corner.
23 This is the Lords doing: and it is marueilous in our eyes.
24 This is the day which the Lord hath made: we will reioyce and be glad in it.
25 Helpe me now, O Lord: O Lord, send vs now prosperitie.
26 Blessed be he that commeth in the Name of the Lord: We haue wished you good lucke, ye that be of the house of the Lord.
27 God is the Lord which hath shewed vs light: binde the sacrifice with coards, yea, euen vnto the hornes of the Altar.
28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.
29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for ever.

Beati immaculati. Psal. 119.

BLessed are those that are vndefiled in the way: and walke in the Law of the Lord. Euening prayer.
2 Blessed are they that keepe his Testimonies: & seeke him with their whole heart.
3 For they which doe no wickednesse: walke in his wayes.
4 Thou hast charged: that we shall diligently keepe thy Commandements.
5 O that my wayes were made so direct: that I might keepe thy Statutes.
6 So shall I not be confounded: while I haue respect vnto all thy Commandements.
7 I will thanke thee with an vnfained heart: when I shall haue learned the Iudgements of thy righteousnesse.
8 I will keepe thy Ceremonies: O forsake me not vtterly.

In quo corriget?

WHerewithall shall a yong man clense his way: euen by ruling himselfe after thy word.
2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.
4 Blessed art thou, O Lord: O teach me thy Statutes.
5 With my lips haue I been telling: of all the Judgements of thy mouth.
6 I haue had as great delight in the way of thy Testimonies: as in all maner of riches.
7 I wil talke of thy Commandements: and haue respect vnto thy wayes.
8 My delight shall be in thy Statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue and keepe thy word.
2 Open thou mine eyes: that I may see the wondrous things of thy Law.
3 I am a stranger vpon earth: O hide not thy Commandements from me.
4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy Judgements.
5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.
6 O turne from me shame and rebuke: for I haue kept thy Testimonies.
7 Princes also did sit and speake against me: but thy seruant is occupied in thy Statutes.
8 For thy Testimonies are my delight: & my counsellers.

Adhæsit pauimento.

My soule cleaueth to the dust: O quicken thou me according to thy word.
2 I haue knowledged my wayes, and thou hearkest me: O teach me thy Statutes.
3 Make me to vnderstand the way of thy Commandements: and so shall I talke of thy wondrous works.
4 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.
3 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of truth: and thy Judgements haue I laid before me.

7 I haue stucken vnto thy Testimonies: O Lord, confound me not.

8 I will runne the way of thy Commandements: when thou hast set my heart at liberty.

Legem pone.

THeach me, O Lord, the way of thy Statutes: and I shall keepe it vnto the end. Morning prayer.

2 Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy Commandements: for therein is my desire.

4 Incline my heart vnto thy Testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy Judgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lord: euen thy saluation, according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy Judgements.

4 So shall I alway keepe thy Law: yea, for euer & euer.

5 And I will walke at libertie: for I seeke thy Commandements.

6 I will speake of thy Testimonies also, euen before Kings: and will not be ashamed.

7 And my delight shall be in thy Commandements: which I haue loued.

8 My hands also will I lift vp vnto thy Commandements, which I haue loued: & my study shalbe in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had mee exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting Iudgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngoly that forsake thy Law.

6 Thy statutes haue been my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea, Domine.

Thou art my portion, O Lord: I haue promised to keep thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous Iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne me true vnderstanding and knowledge: for I haue beleeued thy Commandements.
3 Before I was troubled, I went wrong: but now haue I kept thy word.
4 Thou art good and gracious: O teach me thy Statutes.
5 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.
6 Their heart is as fat as brawne: but my delight hath been in thy Law.
7 It is good for me that I haue beene in trouble: that I may learne thy Statutes.
8 The Law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue made me, and fashioned me: O giue me vnderstanding, that I may learne thy Commandements. Euening prayer.
2 They that feare thee, will be glad when they see me: because I haue put my trust in thy word.
3 I know (O Lord) that thy Iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.
4 O let thy mercifull kindnesse be my comfort: according to thy word vnto thy seruant.
5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.
6 Let the proud be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy Commandements.
7 Let such as feare thee, and haue knowen thy Testimonies: be turned vnto me.
8 O let my heart be sound in thy Statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?
3 For I am become like a bottell in the smoake: yet doe I not forget thy Statutes.
4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?
5 The proud haue digged pits for me: which are not after thy Law.
6 All thy Commandements are true: they persecute me falsely, O be thou my helpe.
7 They had almost made an end of me vpon earth: but I forsooke not thy Commandements.
8 O quicken me after thy louing kindnesse: and so shall I keepe the Testimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for euer in heauen.
2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.
3 They continue this day according to thine ordinance: for all things serue thee.
4 If my delight had not been in thy Law: I should haue perished in my trouble.
5 I will neuer forget thy Commandements: for with them thou hast quickened me.
6 I am thine, O saue me: for I haue sought thy Commandements.
7 The vngodly laid wait for me, to destroy me: but I will consider thy Testimonies.
8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi?

LORD, what loue haue I vnto thy Law: all the day long is my study in it.
2 Thou through thy Commandements hast made me wiser then mine enemies: for they are euer with me.
3 I haue more vnderstanding then my teachers: for thy Testimonies are my study.

4 I

4 I am wiser then the aged : because I keep thy Commandments.
5 I haue refrained my feet from euery euill way: that I may keep thy word.
6 I haue not shrunk from thy Iudgements : for thou teachest me.
7 O how sweet are thy words vnto my throat: yea sweeter then honey vnto my mouth.
8 Through thy Commandments I get vnderstanding : therefore I hate all euill wayes.

Lucerna pedibus meis.

Thy word is a lanterne vnto my feet: and a light vnto my paths. Morning prayer.
2 I haue sworne and am stedfastly purposed : to keepe thy righteous Iudgements.
3 I am troubled aboue measure: quicken me (O Lord) according to thy word.
4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy Iudgements.
5 My soule is alway in my hand: yet do I not forget thy Law.
6 The vngodly haue laid a snare for mee : but yet I swerued not from thy Commandments.
7 Thy Testimonies haue I claimed as mine heritage for euer : and why? they are the very ioy of my heart.
8 I haue applied my heart to fulfill thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I hate them that imagine euill things : but thy Law do I loue.
2 Thou art my defence and shield : and my trust is in thy word.
3 Away from me, ye wicked : I will keep the Commandments of my God.
4 O stablish me according to thy word, that I may liue : and let me not be disappointed of my hope.

5 Hold thou me vp, and I shall be safe: yea, my delight shall be euer in thy Statutes.
6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.
7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy Testimonies.
8 My flesh trembleth for feare of thee: and I am afraid of thy Iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressours.
2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.
3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.
4 O deale with thy seruant according vnto thy louing mercy: and teach me thy Statutes.
5 I am thy seruant, O grant me vnderstanding: that I may know thy Testimonies.
6 It is time for thee, Lord, to lay to thine hand: for they haue destroyed thy Law.
7 For I loue thy Commandements: aboue gold and precious stone.
8 Therefore hold I straight all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

Thy Testimonies are wonderfull: therefore doeth my soule keepe them.
2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.
3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.
4 O looke thou vpon me, and be mercifull vnto me: as thou vsest to doe vnto those that loue thy Name.
5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.
6 O deliuer me from the wrongful dealings of men: and so shall I keepe thy Commandements.

7 Shew

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.
8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es, Domine.

RIghteous art thou, O Lord: and true is thy iudgement.
2 The Testimonies that thou hast commanded: are exceeding righteous and true.
3 My zeale hath euen consumed me: because mine enemies haue forgotten thy words.
4 Thy word is tried to the vttermost: and thy seruant loueth it.
5 I am small, and of no reputation: yet doe I not forget thy Commandements.
6 Thy righteousnesse is an euerlasting righteousnesse: and thy Law is the trueth.
7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy Commandements.
8 The righteousnesse of thy Testimonies is euerlasting: O grant me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

I Call with my whole heart: heare mee, O Lord, I will keepe thy Statutes. Euening prayer.
2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy Testimonies.
3 Early in the morning doe I cry vnto thee: for in thy word is my trust.
4 Mine eyes preuent the night watches: that I might be occupied in thy words.
5 Heare my voice (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.
6 They draw nigh that of malice persecute me: and are farre from thy Law.
7 Be thou nigh at hand, O Lord: for all thy Commandements are true.
8 As concerning thy Testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide

Moneth. The xxvj. day.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forget thy Law.

2 Auenge thou my cause, and deliuer me: quicken me according vnto thy Word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercie, O Lord: quicken me, as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swerue from thy Testimonies.

6 It grieueth me when I see the transgressours: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken me, according to thy louing kindnesse.

8 Thy Word is true from euerlasting: all the Iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy Word.

2 I am as glad of thy Word: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous Iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy Word.

2 Let

Moneth. The xxvij. day.

2 Let my supplication come before thee: deliuer me accor-
ding to thy word.
3 My lips shall speake of thy praise: when thou hast
taught me thy Statutes.
4 Yea, my tongue shall sing of thy word: for all thy Com-
mandements are righteous.
5 Let thine hand helpe me: for I haue chosen thy Com-
mandements.
6 I haue longed for thy sauing health, O Lord: and in
thy Law is my delight.
7 O let my soule liue, and it shall praise thee: and thy
Iudgements shall helpe me.
8 I haue gone astray like a sheepe that is lost: Oh seeke
thy seruant, for I doe not forget thy Commandements.

Ad Dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.
2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.
3 What reward shalbe giuen or done vn-
to thee, thou false tongue: euen mighty and sharp arrowes, with hot burning coales.
4 Woe is mee, that I am constrained to dwell with Me-
sech: and to haue mine habitation among the tents of Cedar.
5 My soule hath long dwelt among them: that be ene-
mies vnto peace.
6 I labour for peace, but when I speak vnto them there-
of: they make them ready to battell.

Leuaui oculos. Psal. 121.

I will lift vp mine eyes vnto the hills: from whence com-
meth my help.
2 My helpe commeth euen from the Lord: which hath
made heauen and earth.
3 He will not suffer thy foot to be mooued: and he that
keepeth thee, will not sleepe.
4 Behold, he that keepeth Israel: shall neither slumber
nor sleepe.

5 The

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.
6 So that the Sunne shall not burne thee by day: neither the Moone by night.
7 The Lord shall preserue thee from all euill: yea, it is euen hee that shall keepe thy soule.
8 The Lord shall preserue thy going out, and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I was glad when they said vnto me: Wee will goe into the house of the Lord.
2 Our feet shall stand in thy gates: O Hierusalem.
3 Hierusalem is builded as a Citie: that is at vnity in it selfe.
4 For thither the Tribes goe vp, euen the Tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.
5 For there is the seat of Iudgement: euen the seat of the house of Dauid.
6 O pray for the peace of Hierusalem: they shall prosper that loue thee.
7 Peace be within thy walls: and plenteousnesse within thy palaces.
8 For my brethren and companions sakes: I will wish thee prosperity.
9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.
2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: euen so our eyes wait vpon the Lord our God, vntill he haue mercy vpon vs.
3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.
4 Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi

Moneth. The xxvij. day.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not been on our side (now may Israel say:) if the Lord himselfe had not been on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a prey vnto their teeth.

6 Our soule is escaped euen as a bird out of the snare of the fowler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hills stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne backe vnto their owne wickednes: the Lord shall leade them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

WHen the Lord turned againe the captiuitie of Sion: then were wee like vnto them that dreame. Euening prayer.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then

3 Then said they among the heathen: The Lord hath done great things for them.
4 Yea, the Lord hath done great things for vs already: whereof we reioyce.
5 Turne our captiuitie, O Lord: as the riuers in the South.
6 They that sow in teares: shall reape in ioy.
7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.
2 Except the Lord keepe the Citie: the watchman waketh but in vaine.
3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eat the bread of carefulnesse: for so he giueth his beloued sleepe.
4 Loe, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.
5 Like as the arrowes in the hand of the Giant: euen so are the yong children.
6 Happy is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.
2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.
3 Thy wife shall be as the fruitful Vine: vpon the walls of thine house.
4 Thy children like the Olive branches: round about thy table.
5 Loe, thus shall the man be blessed: that feareth the Lord.
6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.
7 Yea,

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against mee from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither hee that bindeth vp the sheaues, his bosome.

8 So that they which go by, say not so much as, The Lord prosper you: We wish you good lucke in ỹ Name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee, (O Lord:) Lord heare my voice.

2 O let thine eares consider well: the voice of my complaint.

3 If thou Lord wilt be extreme to marke what is done amisse: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doth wait for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I do not exercise my selfe in great matters: which are to high for me.

3 But

3 But I refraine my ſoule, and keepe it low, like as a childe that is weaned from his mother: yea, my ſoule is euen as a weaned childe.

4 O Iſrael truſt in the Lord: from this time forth for euermore.

Memento, Domine. Pſal. 132.

Morning prayer.

LOrd remember Dauid: and all his trouble.

2 How he ſware vnto the Lord: and vowed a vow vnto the Almighty God of Jacob.

3 I will not come within the Tabernacle of mine houſe: nor climbe vp into my bed.

4 I will not ſuffer mine eyes to ſleepe, nor mine eye-lids to ſlumber: neither the temples of my head to take any reſt.

5 Untill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the ſame at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his footſtoole.

8 Ariſe, O Lord, into thy reſting place: thou and the Arke of thy ſtrength.

9 Let thy Prieſts be clothed with righteouſneſſe: and let thy Saints ſing with ioyfulneſſe.

10 For thy ſeruant Dauids ſake: turne not away the preſence of thine Anointed.

11 The Lord hath made a faithfull oath vnto Dauid: and he ſhall not ſhrinke from it.

12 Of the fruit of thy body: ſhall I ſet vpon thy ſeat.

13 If thy children will keepe my Couenant, and my Teſtimonies that I ſhall learne them: their children alſo ſhall ſit vpon thy ſeat for euermore.

14 For the Lord hath choſen Sion to bee an habitation for himſelfe: he hath longed for her.

15 This

15 This shall be my rest for euer: here will I dwell, for I haue a delight therein.
16 I will blesse her victuals with increase: and will satisfie her poore with bread.
17 I will decke her Priests with health: and her Saints shall reioyce and sing.
18 There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine Anointed.
19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crown flourish.

Ecce quam bonum. Psal. 133.

BEhold how good and ioyfull a thing it is: brethren to dwell together in vnitie.
2 It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.
3 Like as the dew of Hermon: which fell vpon the hill of Sion.
4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all ye seruants of ỹ Lord.
2 Yee that by night stand in the house of the Lord: euen in the Courts of the house of our God.
3 Lift vp your hands in the Sanctuary: & praise the Lord.
4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

OPraise the Lord, laud ye the Name of the Lord: praise it, O ye seruants of the Lord.
2 Yee that stand in the house of the Lord: in the Courts of the house of our God.
3 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.
4 For why: the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.
5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did hee in heauen, and in earth: and in the sea, and in all deep places.

7 Hee bringeth foorth the clouds from the ends of the world: and sendeth foorth lightnings with the raine, bringing the windes out of his treasures.

8 He smote the first born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 He smote diuers nations: and slew mighty Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doth thy memoriall, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the work of mens hands.

16 They haue mouthes and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord yee house of Aaron.

20 Praise the Lord yee house of Leui: yee that feare the Lord, praise the Lord.

21 Praised bee the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

O Giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

2 O giue thanks vnto the God of all gods: for his mercie endureth for euer.

3 O thanke the Lord of all lords: for his mercie endureth for euer.

4 Which

4 Which onely doth great Wonders: for his mercy endureth for euer.
5 Which by his excellent wisdome made the heauens: for his mercie endureth for euer.
6 Which laid out the earth aboue the waters: for his mercie endureth for euer.
7 Which hath made great lights: for his mercie endureth for euer.
8 The Sunne to rule the day: for his mercie endureth for euer.
9 The Moone and the Starres to gouerne the night: for his mercie endureth for euer.
10 Which smote Egypt with their first borne: for his mercie endureth for euer.
11 And brought out Israel from among them: for his mercie endureth for euer.
12 With a mighty hand and a stretched out arme: for his mercie endureth for euer.
13 Which diuided the red Sea in two parts: for his mercie endureth for euer.
14 And made Israel to goe thorow the middest of it: for his mercie endureth for euer.
15 But as for Pharao and his hoste, he ouerthrew them in the red Sea: for his mercie endureth for euer.
16 Which led his people thorow the wildernesse: for his mercie endureth for euer.
17 Which smote great Kings: for his mercy endureth for euer.
18 Yea, and slew mighty Kings: for his mercie endureth for euer.
19 Sehon king of the Amorites: for his mercie endureth for euer.
20 And Og the King of Basan: for his mercie endureth for euer.
21 And gaue away their land for an heritage: for his mercie endureth for euer.
22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.
24 And hath deliuered vs from our enemies: for his mercie endureth for euer.
25 Which giueth food to all flesh: for his mercie endureth for euer.
26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.
27 O giue thanks vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate down and wept: when we remembred (thee) O Sion.
2 As for our Harps, wee hanged them vp: vpon the trees that are therein.
3 For they that led vs away captiue, required of vs then a song and melody in our heauinesse: sing vs one of the songs of Sion.
4 How shall we sing the Lords song: in a strange land?
5 If I forget thee, O Hierusalem: let my right hand forget her cunning.
6 If I do not remẽber thee, let my tongue cleaue to ỹ roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they said, Down with it, down with it, euen to the ground.
8 O daughter of Babylon, wasted with misery: yea, happie shall he be that rewardeth thee as thou hast serued vs.
9 Blessed shal he be, that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thankes vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.
2 I will worship toward thy holy Temple, and praise thy Name because of thy louing kindnes and truth: for thou hast magnified thy Name, and thy Word aboue all things.
3 When I called vpon thee, thou heardest me: and endowedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.
5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.
6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proud he beholdeth them afarre off.
7 Though I walk in the mids of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.
8 The Lord shall make good his louing kindnes toward mee: yea, thy mercy, O Lord, endureth for euer, despise not then the workes of thine own hands.

Domine, probasti. Psal. 139.

LOrd, thou hast searched me out, and knowen mee: thou knowest my downsitting, and mine vprising, thou vnderstandest my thoughts long before. Morning prayer.
2 Thou art about my path, and about my bed: and spiest out all my wayes.
3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.
4 Thou hast fashioned me behinde and before: and laid thine hand vpon me.
5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.
6 Whither shall I goe then from thy Spirit: or Whither shall I goe then from thy presence:
7 If I climbe vp into heauen, thou art there: if I goe down to hell, thou art there also.
8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.
9 Euen there also shall thy hand leade me: and thy right hand shall hold me.
10 If I say, Peraduenture the darknesse shall couer me: then shall my night be turned into day.

11 Yea, the darkneſſe is no darkneſſe with thee, but the night is as cleare as the day: the darkneſſe and light (to thee) are both alike.

12 For my reines are thine: thou haſt couered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: maruellous are thy works, and that my ſoule knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were faſhioned: when as yet there was none of them.

17 How deare are thy counſels vnto me, O God: O how great is the ſumme of them!

18 If I tell them, they are more in number then the ſand: when I wake vp, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from me, ye blood-thirſty men.

20 For they ſpeake vnrighteouſly againſt thee: and thine enemies take thy Name in vaine.

21 Do not I hate them, O Lord, that hate thee: and am not I grieued with thoſe that riſe vp againſt thee?

22 Yea I hate them right ſore: euen as though they were mine enemies.

23 Trie me, O God, and ſeeke the ground of my heart: proue me, and examine my thoughts.

24 Look well if there be any way of wickedneſſe in me: and leade me in the way euerlaſting.

Eripe me, Domine. Pſal. 140.

DEliuer me, O Lord, from the euill man: and preſerue me from the wicked man.

2 Which imagine miſchiefe in their hearts: and ſtirre vp ſtrife all the day long.

3 They haue ſharpened their tongues like a Serpent: Adders poiſon is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly:

preſerue

preserue me from the wicked men, which are purposed to ouerthrow my goings.

5 The proud haue laid a snare for mee, and spread a net abroad with coards: yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about.

10 Let hot burning coals fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp again.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrd, I call vpon thee, haste thee vnto mee: and consider my voice, when I cry vnto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the doore of my lips.

4 O let not mine heart be enclined to any euill thing: let me not be occupied in vngodly workes, with ỹ men that work wickednesse, lest I eat of such things as please them.

5 Let the righteous rather smite mee friendly: and reprooue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges be ouerthrown in stony places: that they may heare my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe mee from the snare that they haue laid for mee: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cryed vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cried vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.

7. Consider my complaint: for I am brought very lowe.

8 O deliuer mee from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt grant mee, then shall the righteous resort vnto my company.

Domine, exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life down to the ground: he hath laid me in the darknesse, as the men that haue been long dead.

4 Therfore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes:

works: yea, exercise my selfe in the works of thy hands.
6 I stret forth my hands vnto thee: my soule gaspeth vnto thee a thirsty land.
7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hid not thy face from me, lest I be like vnto them that go down into the pit.
8 Let me heare thy louing kindnes betimes in the morning for in thee is my trust: shew thou me the way that I shou walk in, for I lift vp my soule vnto thee.
9 Deliuer mee, O Lord, from mine enemies: for I flee into thee to hide me.
10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing Spirit lead me forth into the land of righteousnesse.
11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake, bring my soule out of trouble.
12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.
2 My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.
3 Lord what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him.
4 Man is like a thing of nought: his time passeth away like a shadow.
5 Bow the heauens, O Lord, and come downe: touch the mountains, and they shall smoak.
6 Cast foorth thy lightning, and teare them: shoot out thine arrowes, and consume them.
7 Send down thine hand from aboue: deliuer me, & take me out of the great waters, from ye hand of strange children.
8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.
9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victory vnto Kings and hast deliuered thy seruant Dauid from the perill of the sword.
11 Saue me and deliuer me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.
12 That our sonnes may growe vp as the young plants: and that our daughters may be as the polished corners of the Temple.
13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.
14 That our oxen may be strong to labour, that there be no decay: no leading into captiuity, and no complaining in our streets.
15 Happy are the people that be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.
2 Euery day will I giue thanks vnto thee: and praise thy Name for euer and euer.
3 Great is the Lord, and marueilous worthy to be praysed: there is no end of his greatnesse.
4 One generation shall praise thy workes vnto another: and declare thy power.
5 As for me, I will be talking of thy worship: thy glory, thy praise, and wonderous workes.
6 So that men shall speake of the might of thy marueilous acts: and I will also tell of thy greatnesse.
7 The memoriall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousnesse.
8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.
9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.
10 All thy workes praise thee, O Lord: and thy Saints giue thanks vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.
12 That thy power, thy glory, and mightinesse of thy Kingdome might be known vnto men.
13 Thy Kingdome is an euerlasting Kingdome: and thy dominion endureth throughout all ages.
14 The Lord vpholdeth all such as fall: and lifteth vp all those that be down.
15 The eyes of all wait vpon thee, O Lord: and thou giuest them their meat in due season.
16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.
17 The Lord is righteous in all his wayes: and holy in all his workes.
18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.
19 He will fulfill the desire of them that feare him: he also will heare their crie, and will helpe them.
20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.
21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy Name for euer and euer.

Lauda, anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.
2 O put not your trust in Princes, nor in any childe of man: for there is no helpe in them.
3 For when the breath of man goeth forth, he shall turne again to his earth: and then all his thoughts perish.
4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.
5 Which made heauen and earth, the Sea and all that therein is: which keepeth his promise for euer.
6 Which helpeth them to right that suffer wrong: which feedeth the hungry.
7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.
9 The Lord careth for the strangers, he defendeth the fatherlesse, and widow: as for the way of the vngodly, he turneth it vpside downe.
10 The Lord thy God, O Sion, shall be King for euermore: and throughout all generations.

Euening prayer.

Laudate Dominum. Psal. 147.

PRaise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to be thankfull.
2 The Lord doth build vp Hierusalem: and gather together the outcasts of Israel.
3 Hee healeth those that are broken in heart: and giueth medicine to heale their sickneſſe.
4 He telleth the number of the starres: and calleth them all by their names.
5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.
6 The Lord setteth vp the meeke: and bringeth the vngodly down to the ground.
7 O sing vnto the Lord with thanksgiuing: sing praises vpon the Harpe vnto our God.
8 Which couereth the heauen with clouds, and prepareth rain for the earth: and maketh the grasse to grow vpon the mountains, and herbe for the vse of men.
9 Which giueth fodder vnto the cattell: and feedeth the young rauens that call vpon him.
10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.
11 But the Lords delight is in them that feare him: and put their trust in his mercie.
12 Praise the Lord, O Ierusalem: praise thy God, O Sion.
13 For hee hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He

14 He maketh peace in thy borders: and filleth thee with the flowre of wheat.
15 He sendeth forth his Commandment vpon earth: and his word runneth very swiftly.
16 Hee giueth snow like wooll: and scattereth the hoare frost like ashes.
17 He casteth forth his yce like morsels: Who is able to abide his frost?
18 He sendeth out his word, and melteth them: he bloweth with his winde, and the waters flow.
19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.
20 He hath not dealt so with any Nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.
2 Praise him all ye Angels of his: praise him all his hoste.
3 Praise him Sunne and Moon: praise him all ye starres and light.
4 Praise him all ye heauens: and yee waters that be aboue the heauens.
5 Let them praise the Name of the Lord: for hee spake the word, and they were made, hee commanded, and they were created.
6 He hath made them fast for euer and euer: he hath giuen them a Law which shall not be broken.
7 Praise the Lord vpon earth: ye dragons and all deeps.
8 Fire and haile, snow and vapours: Winde and storme, fulfilling his word.
9 Mountains and all hills: fruitfull trees, and all Cedars.
10 Beasts and all cattell: worms, and feathered fowles.
11 Kings of the earth, and all people: Princes, and all Judges of the world.
12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.
13 He shall exalt the horne of his people, all his Saints shall

shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new long: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: & to rebuke the people.

8 To binde their Kings in chaines: and their Nobles with linkes of iron.

9 That they may be auenged of them, as it written: Such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the loud Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

¶ Certaine godly prayers to be vsed for sundry purposes.

¶ *A generall Confeßion to be ſaid* euery morning.

Almighty God our heauenly Father, I confeſſe and acknowledge, that I am a miſerable and wretched ſinner, and haue manifold wayes moſt grieuouſly tranſgreſſed thy moſt godly Commandements, through wicked thoughts, vngodly luſts, ſinfull Words and deedes, committed in my whole life. In ſinne am I borne and conceiued, and there is no goodnes in me, in as much as if thou ſhouldeſt enter into thy narrow iudgement with me, iudging me according vnto the ſame, I were neuer able to ſuffer and abide it, but muſt needes periſh and be damned for euer: So little helpe, comfort or ſuccour is there either in me, or in any other creature. Onely this is my comfort (O heauenly Father) that thou didſt not ſpare thy onely deare beloued Sonne, but didſt giue him vp vnto the moſt bitter, and moſt vile and ſlanderous death of the Croſſe for me, that he might ſo pay the ranſom for my ſinnes, ſatiſfie thy iudgement, ſtill and paciſie thy wrath, reconcile me again vnto thee, and purchaſe me thy grace and fauour, and euerlaſting life. Wherefore through the merit of his moſt bitter Death and Paſſion, and through his innocent Blood-ſhedding, I beſeech thee, O heauenly Father, that thou wilt vouchſafe

bouchsafe to be gracious and mercifull vnto mee, to forgiue and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirme and strengthen mee with a right and perfect faith, and to inflame me in loue toward thee and my neighbour, that I may henceforth with a willing and glad heart, walke as becommeth mee in thy most godly commandments, and so glorifie and praise thee euerlastingly; and also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and euen in the very pangs of death, cry boldly and merrily vnto thee, and say, I beleeue in God the Father Almighty, maker of heauen and earth, and in Iesus Christ, &c. But O Lord God heauenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian Faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto and called vpon for it, I come vnto thee, to pray and beseech thee, both for that, and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry, and say, Our Father which art in heauen, hallowed be thy Name, &c.

¶ A prayer to be said in the Morning.

MErcifull Lord God heauenly Father, I render most high lauds, praise, and thanks vnto thee that thou hast preserued mee both this night, and all the times and dayes of my life hitherto, vnder thy protection, and hast suffered me to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue mee this day, and the residue of my whole life from henceforth into thy tuition, ruling and gouerning mee with thy holy Spirit, that all manner of darknes, of misbeliefe, infidelity, and of carnall lusts and affections may be vtterly chased and driuen out of my heart, and that I may bee iustified and saued both body and soule, through a right and perfect faith, and so walk in the light of thy most godly trueth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

¶ Another

Godly prayers.

¶ Another prayer for the Morning.

O Almighty and most gracious God, we heartily thanke thee for the sweet sleep and comfortable rest which thou hast giuen vs this night: and forasmuch as thou hast commanded by thy holy word, that no man should be idle, but all occupied in godly and vertuous exercises, euery man according to his calling: We most humbly beseech thee, that thine eyes may attend vpon vs, dayly defend vs, cherish, comfort, and gouerne vs and all our counsels, studies, and labours, in such wise, that wee may spend and bestow this day according to thy most holy will, without the hurting of our neighbours, and that we may diligently and warily eschew and auoid all things that should displease thee, set thee alwayes before our eyes, liue in thy feare, working that which may bee found acceptable before thy diuine Maiestie, through Iesus Christ our Lord. Amen.

¶ A prayer for the Euening.

O Most mighty Lord our Father, and God euerlasting, full of pity and compassion, we acknowledge and confesse, that we be not worthy to lift vp our eyes to heauen, much lesse to present our selues before thy Maiesty, with confidence that thou wilt heare our prayers, and grant our requests, if we consider our own deseruing: For our consciences doe accuse vs, and our sins witnesse against vs, and wee know that thou art an vpright Iudge, which doest not iustifie the sinners and wicked men, but punishest the faults of such as transgresse thy Commandements. Yet most mercifull Father, sith it hath pleased thee to command vs to call on thee in all our troubles and aduersities, promising euen then to helpe vs when we feele our selues (as it were) swallowed vp of death and desperation: wee vtterly renounce all worldly confidence, & flee to thy Souereigne bounty, as our onely stay and refuge, beseeching thee not to call to remembrance our

manifold sinnes and wickednes, wherby we continually prouoke thy wrath and indignation against vs, neither our negligence & vnkindnesse, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweet comfort of thy Gospel reuealed vnto vs, but rather to accept the obedience and death of thy Son Iesus Christ, who by offering vp his body in sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercie therefore vpon vs, O Lord, and forgiue vs our offences. Teach vs by thy holy Spirit, that we may rightly weigh them, and earnestly repent for the same: and so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, cannot praise thee, nor call vpon thy Name: but the repenting heart, the sorrowfull minde, the conscience oppressed, hungering and thirsting for thy grace, shall euer set forth thy praise and glory. And albeit we be but wormes and dust, yet thou art our Creatour, and we be the worke of thine hands: yea, thou art our Father, and we thy children: thou art our Shepherd, and wee thy flocke: thou art our Redeemer, and wee thy people whom thou hast bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thy anger, O Lord, neither according to our deserts punish vs, but mercifully chastise vs with a fatherly affection, that all the world may know that at what time soeuer a sinner doeth repent him of his sinne from the bottome of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thine holy Prophet.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to trauell in: Grant, O deare Father, that we may so take our bodily rest, that our souls may continually watch for the time that our Lord Iesus Christ shall appeare for our deliuerance out of this mortall life, and in the meane season, that we, not ouercome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: Furthermore, that our sleepe be not excessiue, or ouermuch, after the vnsatiable desires of our flesh: but onely sufficient to content our weake nature, that wee may be the better

better disposed to liue in all godly conuersation, to the glory of thy holy Name, and profit of our brethren. Amen.

¶ A most necessary prayer.

O Lord Jesus Christ which art the true Sunne of the world, euermore arising, and neuer going downe, which by thy most wholesome apearing and sight, doest bring foorth, preserue, nourish, and refresh all things, aswell that are in heauen, as also that are on earth, wee beseech thee mercifully and fauourably to shine into our hearts, that the night and darknesse of sinnes, and the mists of errours on euery side driuen away, thou brightly shining within our hearts, we may all our life space goe without any stumbling or offence, and may decently and seemly walke (as in the day time) being pure and cleane from the works of darknesse, and abounding in all good works which God hath prepared for vs to walke in, which with the Father and with the holy Ghost, liuest and reignest for euer and euer. Amen.

¶ The prayer of Manasseh King of the Iewes.

O Lord Almighty, God of our fathers, Abraham, Isaac, and Jacob, & of their righteous seed, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy Commandement, which hast shut vp the deep, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot bee borne, and thine angry threatning toward sinners is intollerable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised * repentance and forgiuenesse to them that sin against thee, and for thine infinite mercies hast appointed

* Thou hast promised that repentance shall be the way for them to returne to thee.

repentance vnto ſinners, that they may be ſaued. Thou therefore, O Lord, that art the God of the iuſt, haſt not appointed repentance to the iuſt, as to Abraham, and Iſaac, and Iacob, which haue not* ſinned againſt thee, but thou haſt appointed repentance vnto mee that am a ſinner. For I haue ſinned aboue the number of the ſand of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are exceeding many: and I am not worthy to behold and ſee the height of the heauens for the multitude of mine vnrighteouſneſſe. I am bowed downe with many iron bands, that I cannot lift vp mine head, neither haue I any releaſe: For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy Commandements. I haue ſet vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beſeeching thee of grace. I haue ſinned, O Lord, I haue ſinned, and I acknowledge my tranſgreſſions: but I humbly beſeech thee, forgiue me: O Lord, forgiue me, and deſtroy me not with my tranſgreſſions. Be not angry with me for euer, by reſeruing euill for me, neither condemn me into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in mee thou wilt ſhew all thy goodneſſe: for thou wilt ſaue me that am vnworthy, according to thy great mercie: therefore I will praiſe thee for euer all the dayes of my life. For all the powers of the heauens praiſe thee, and thine is the glory for euer and euer. Amen.

* We ſpeaketh this in compariſon of himſelfe and thoſe holy Fathers which haue their commendations in the Scriptures, ſo that in reſpect of himſelfe, he calleth their ſinnes nothing but attributeth unto them righteouſneſſe.

¶ A Prayer containing the duety of euery true Chriſtian.

O Moſt mighty God, mercifull and louing Father, I wretched ſinner come vnto thee in the Name of thy dearly beloued Sonne Jeſus Chriſt my onely Sauiour and Redeemer: and I moſt humbly beſeech thee for his ſake to be mercifull vnto mee, and to caſt all my ſins out of thy ſight and remembrance, through the merits of his bloody death and Paſſion.

Powre

Powre vpon me (O Lord) thy holy Spirit of wisedome and grace: governe and leade me by thy holy word, that it may be a lanterne vnto my feet, and a light vnto my steps. Shew thy mercy vpon me, and so lighten the naturll blindnesse and darknesse of my heart through thy grace: that I may dayly be renewed by the same Spirit and grace, By the which (O Lord) purge the grossenesse of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy word and heauenly will, beleeue and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie and kill all vice in mee, that my life may expresse my faith in thee: mercifully heare the humble suit of thy seruant, and grant me thy peace all my dayes: Graciously pardon mine infirmities, and defend mee in all dangers of body, goods, and name: but most chiefly my soule against all assaults, temptations, accusations, subtill baits, and sleights of that old enemie of mankinde, Satan that roaring Lion, euer seeking whom he may deuoure.

And here (O Lord) I prostrate with most humble mind, craue of thy diuine Maiestie, to be mercifull vnto the vniuersall Church of thy Sonne Christ: and specially according to my bounden duety, beseech thee for his sake to blesse, saue, and defend the principall member thereof, thy seruant our most deare and Souereigne Lord King Charles, increase in his Royall heart true faith, godly zeale, and loue of the same: And grant him victory ouer all his enemies, a long, prosperous and honourable life vpon earth, a blessed end, and life euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honourable Counsellers, and euery other member of this thy Church of England, that they and wee in our seuerall callings, may truely and godly serue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Increase in vs true Faith, and Religion: Replenish our mindes with all goodnesse, and of thy great mercie keepe vs in the same, till the end of our liues: Giue vnto vs a godly zeale in prayer, true humility in prosperity,

sperity, perfect patience in aduersity, and continuall ioy in the holy Ghost.

And lastly, I commend vnto thy fatherly protection, all that thou hast giuen me, as wife, children, and seruants: Ayd me, O Lord, that I may gouerne, nourish, and bring them vp in thy feare and seruice. And forasmuch as in this World I must alwayes be at war and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood, but with the deuill which is the prince of darkenesse, and with wicked men executors of his most damnable will: Grant me therefore thy grace, that being armed with thy defence, I may stand in the battell with an inuincible constancie against all corruption which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life, I must sustaine, in the end I may attaine to thy heauenly rest, which is prepared for me and all thine Elect, through Christ our Lord and onely Sauiour.

Amen.

Imprinted at London by ROBERT BARKER, Printer to the Kings most Excellent MAIESTIE: And by the Assignes of IOHN BILL. 1636.

Cum Priuilegio Regiæ Maiestatis.

THE FORME AND MANNER OF MAKING and Consecrating BISHOPS, PRIESTS and DEACONS.

Imprinted at London by ROBERT BARKER, Printer to the Kings most excellent Maiesty: and by the Assignes of IOHN BILL.
Anno 1636.

THE PREFACE.

IT is euident vnto all men, diligently reading holy Scripture, and ancient Authors, that from the Apoſtles time, there hath been theſe orders of Miniſters in Chriſts Church, Biſhops, Prieſts, and Deacons. Which offices were euermore had in ſuch reuerent eſtimation, that no man by his owne priuate authoritie, might preſume to execute any of them, except hee were firſt called, tried, examined and knowen to haue ſuch qualities, as were requiſite for the ſame, and alſo by publique prayer, with impoſition of hands, approued and admitted thereunto. And therefore, to the intent theſe orders ſhould bee continued, and reuerently vſed and eſteemed in this Church of England, it is requiſite that no man (not being at this preſent, Biſhop, Prieſt, nor Deacon) ſhall execute any of them, except hee bee called, tried, examined, and admitted, according to the forme hereafter following. And none ſhall be admitted a Deacon, except hee bee twentie one yeeres of age at the leaſt. And euery man which is to bee admitted a Prieſt, ſhall bee full foure and twentie yeeres old. And euery man which is to be conſecrated a Biſhop, ſhall bee fully thirtie yeeres of age. And the Biſhop knowing either by himſelfe, or by ſufficient teſtimony, any perſon to bee a man of vertuous conuerſation, and without crime, and after examination and triall, finding him learned in the Latine tongue, and ſufficiently inſtructed in holy Scripture, may vpon a Sunday or holy day, in the face of the Church, admit him a Deacon, in ſuch manner and forme as hereafter followeth.

The

The Forme and manner of Ordering of DEACONS.

FIrſt, when the day appointed by the Biſhop is come, there ſhall be an exhortation, declaring the duetie and office of ſuch as come to be admitted Miniſters, how neceſſary ſuch orders are in the Church of Chriſt, and alſo how the people ought to eſteeme them in their vocation.

After the exhortation ended, the Archdeacon or his Deputie, ſhall preſent ſuch as ſhall come to the Biſhop to be admitted, ſaying theſe words,

REuerend Father in God, I preſent vnto you theſe perſons preſent, to be admitted Deacons.

The Biſhop.

TAke heed that the perſons whom yee preſent vnto vs, bee apt and meet, for their learning and godly conuerſation, to exerciſe their miniſtery duely, to the honour of God, and edifying of his Church.

The Archdeacon ſhall anſwere,

I Haue enquired of them, and alſo examined them, and think them to be ſo.

And the Biſhop ſhall ſay vnto the people,

BRethren, if there be any of you, who knoweth any impediment or notable crime, in any of theſe perſons preſented to be ordered Deacons, for the which he ought not to be admitted to the ſame, let him come forth in the Name of God, and ſhew what the crime or impediment is.

And if any great crime or impediment be obiected, the Biſhop ſhall ſurceaſe from ordering that perſon, vntill ſuch time as the partie accuſed ſhall trie himſelfe cleare of that crime.

Then the Biſhop commending ſuch as ſhall be found meet to be ordered, to the prayers of the Congregation, with the Clerkes and people preſent, ſhall ſay or ſing the Letany, as followeth, with the prayers,

The Letanie and Suffrages.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Son: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: haue mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell and murther, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and Commandement.

Good Lord deliuer vs.

By the mystery of thy holy Incarnation, by thy holy Natiuitie and Circumcision, by thy Baptisme, Fasting, and Temptation.

Good Lord deliuer vs.

By thine Agony and bloody Sweat, by thy Crosse and Passion, by

by thy precious Death and Buriall, by thy glorious Resurrection and Ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

Wee beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Charles, our most gracious King and Gouernour.

Wee beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer seeke thy honour and glory.

Wee beseech thee to heare vs good Lord.

That it may please thee to bee his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and preserue our gracious Queene Mary, Prince Charles, and the rest of the Royall Progenie.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church, with true knowledge and vnderstanding of thy Word, and that both by their preaching and liuing, they may set it foorth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Counsell, and all the Nobility, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute Iustice, and to maintaine trueth.

Wee beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all Nations, vnity, peace, and concord.

Wee beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

Wee beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekly thy word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred, and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weak hearted, and to raise vp them that fall, and finally to beat downe Satan vnder our feet.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe and comfort, all that be in danger, necessity, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons and young children, and to shew thy pity vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defend and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercy vpon all men.

We beseech thee to heare vs good Lord.

That it may please thee to forgiue our enemies, persecutors and slanderers, and to turne their hearts.

We beseech thee to heare vs good Lord.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs true repentance, to forgiue vs all our sinnes, negligences, and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beseech thee to heare vs good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Lord haue mercy vpon vs.
Our Father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.
The Versicle.
O Lord deale not with vs after our sinnes.
Answere.
Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that wee make before thee in all our troubles and aduersities, whensoeuer they oppresse vs: and graciously heare vs, that those ruins which the craft and subtilty of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that wee thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God, we haue heard with our eares, and our fathers haue declared unto vs the noble workes that thou diddest in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

From our enemies defend vs, O Christ.
Graciously looke vpon our afflictions.
Pitifully behold the sorrowes of our hearts.
Mercifully forgiue the sinnes of thy people.
Fauourably with mercy heare our prayers.
O Sonne of Dauid, haue mercy vpon vs.
Both now and euer vouchsafe to heare vs, O Christ.
Graciously heare vs, O Christ: graciously heare vs, O Lord Christ.
The Versicle.
O Lord let thy mercy be shewed vpon vs.
Answere.
As we doe put our trust in thee.

The ordering of Deacons.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils that we most righteously haue deserued: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

ALmightie God, which hast giuen vs grace at this time with one accord to make our common supplications vnto thee, and doest promise that when two or three bee gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting. Amen.

¶ Then shall be said also this that followeth.

ALmighty God, which by thy diuine prouidence hast appointed diuers orders of Ministers in the Church, and diddest inspire thine holy Apostles, to chuse vnto this order of Deacons, the first Martyr S. Stephen with other: mercifully behold these thy seruants, now called to the like office and administration, replenish them so with the trueth of thy doctrine, and innocency of life, that both by word and good example, they may faithfully serue thee in this office, to the glory of thy Name, and profit of the Congregation, through the merits of our Sauiour Iesu Christ, who liueth and reigneth with thee and the holy Ghost, now and for euer. Amen.

Then shall be sung or said the Communion of the day, sauing the Epistle shall be read out of Timothie, as followeth.

LIkewise must the Ministers be honest, not double tongued, not giuen vnto much wine, neither greedy of filthy lucre, but holding the mysterie of the faith, with a pure conscience: and let them first be proued, and then let them minister, so that no man be able to reproue them. Euen so must their wiues be honest, not euill speakers, but sober, and faithfull in all things. Let the Deacons be the husbands of one wife, and such as rule their children

childzen well, and their owne houſholds: For they that miniſter well, get themſelues a good degree, and a great liberty in the faith which is in Chriſt Jeſu.

Theſe things write I vnto thee, truſting to come ſhortly vnto thee: but and if I tarry long, that then thou mayeſt yet haue knowledge how thou oughteſt to behaue thy ſelfe in the houſe of God, which is the congregation of the liuing God, the pillar and ground of truth. And without doubt, great is that myſtery of godlineſſe. God was ſhewed in the fleſh, was iuſtified in the ſpirit, was ſeene among the Angels, was preached vnto the Gentiles, was beleeued on in the world, and receiued vp in glory.

Or elſe this out of the ſixth of the Acts.

THen the twelue called the multitude of the Diſciples together, and ſaid, It is not meet that we ſhould leaue the word of God, and ſerue tables. Wherefore brethren, looke yee out among you ſeuen men of honeſt report, and full of the holy Ghoſt and wiſdome, to whom wee may commit this buſineſſe: but wee will giue our ſelues continually to praier, and to the adminiſtration of the word. And that ſaying pleaſed the whole multitude. And they choſe Stephen, a man full of faith, and full of the holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a conuert of Antioch. Theſe they ſet before the Apoſtles, and when they had prayed, they laid their hands on them. And the word of God increaſed, and the number of the Diſciples multiplied in Jeruſalem greatly, and a great company of the Prieſts were obedient vnto the faith.

And before the Goſpel, the Biſhop ſitting in a chaire, ſhall cauſe the Oath of the Kings ſupremacie, and againſt the power and authoritie of all forreigne Potentates, to bee miniſtred vnto euery of them that are to be ordered.

The Oath of the Kings Souereigntie.

I A.B. doe vtterly teſtifie and declare in my conſcience, that the Kings Highneſſe is the onely ſupreme Gouernour of this Realme, & of all other his Highnes Dominions and Countries, aſwel in all ſpirituall or Eccleſiaſtical things or cauſes, as Temporall, and that no forreigne Prince, Perſon, Prelate,

Prelate, State or Potentate, hath or ought to haue any iurisdiction, power, superiority, preeminence, or authority Ecclesiasticall, or Spirituall within this Realme, and therefore I doe vtterly renounce and forsake all forreigne Iurisdictions, Powers, Superiorities, and authorities: and doe promise, that from henceforth, I shall beare faith and true Allegiance, to the Kings Highnesse, his Heires and lawfull Successours, and to my power shall assist and defend all Iurisdictions, Priuiledges, Preeminences and Authorities, granted or belonging to the Kings Highnes, his Heires and Successours, or vnited and annexed to the Imperiall Crowne of this Realme, so helpe me God, and the Contents of this Booke.

Then shall the Bishop examine euery one of them that are to bee ordered, in the presence of the people, after this manner following,

DOe you trust that you are inwardly mooued by the holy Ghost to take vpon you this office and ministration, to serue God, for the promoting of his glory, and the edifying of his people?

Answere.

I trust so.

The Bishop.

Doe you thinke that yee truely be called according to the will of our Lord Jesus Christ, and the due order of this Realme, to the Ministery of the Church?

Answere.

I thinke so.

The Bishop.

Doe you vnfainedly beleeue all the Canonicall Scriptures of the old and new Testament?

Answere.

I doe beleeue.

The Bishop.

WIll you diligently reade the same vnto the people assembled in the Church, where you shall be appointed to serue?

Answere.

I will.

The Bishop.

IT appertaineth to the office of a Deacon in the Church, where he shall be appointed, to assist the Priest in diuine Seruice, and specially when he ministreth the holy Communion, and to helpe him in distribution thereof, and to reade holy Scriptures and Homilies in the Congregation, and to instruct the youth in the Catechisme, to baptize, and to preach, if he bee admitted thereto by the Bishop. And furthermore, it is his office, where prouision is so made, to search

searth for the sicke, poore, and impotent people of the Parish, to intimate their estates, names, and places where they dwell vnto the Curate, that by his exhortation they may bee relieued by the Parish, or other conuenient almes: will you doe this gladly and willingly?

Answere.

I will so doe by the helpe of God.

The Bishop.

WIll you apply all your diligence to frame and fashion your owne liues, and the liues of your familie, according to the doctrine of Christ, & to make both your selues and them, as much as in you lieth, wholesome examples of the flocke of Christ?

Answere.

I will so doe, the Lord being my helper.

The Bishop.

WIll you reuerently obey your Ordinary, and other chiefe Ministers of the Church, and them to whom the gouernment and charge is committed ouer you, following with a glad minde and will their godly admonitions?

Answere.

I will endeauour my selfe, the Lord being my helper.

Then the Bishop laying his hands seuerally vpon the head of euery of them, shall say,

Take thou authoritie to execute the office of a Deacon in the Church of God committed vnto thee: In the Name of the Father, the Sonne, and the holy Ghost. Amen.

Then shall the Bishop deliuer to euery one of them the New Testament, saying,

Take thou authoritie to reade the Gospel in the Church of God, and to preach the same, if thou be thereto ordinarily commanded.

Then one of them appointed by the Bishop, shall reade the Gospel of that day.

Then shall the Bishop proceed to the Communion, and all that are ordered, shall tarry and receiue the holy Communion the same day with the Bishop.

The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following.

ALmighty God, giuer of all good things, which of thy great goodnesse hast vouchsafed to accept and take these thy seruants

vnto

vnto the offices of Deacons in thy Church: make them we beseech thee (O Lord) to bee modest, humble, and constant in their ministration, to haue a ready will to obserue all spirituall discipline, that they hauing alwayes the testimony of a good conscience, and continuing euer stable and strong in thy Sonne Christ, may so well vse themselues in this inferiour office, that they may be found worthy to bee called vnto the higher ministeries in thy Church, through the same thy Sonne our Sauiour Christ, to whom be glory and honour world without end. Amen.

And here it must be shewed vnto the Deacon, that hee must continue in that office of a Deacon, the space of a whole yeere at the least (except for reasonable causes it be otherwise seene to his Ordinary) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiasticall administration, in executing wherof, if he be found faithful and diligent, he may be admitted by his Diocesan to the order of Priesthood.

¶ The forme of ordering *of Priests.*

When the exhortation is ended, then shall follow the Communion. And for the Epistle shall be read out of the twentieth Chapter of the Actes of the Apostles, as followeth.

FRom Mileto, Paul sent messengers to Ephesus, & called the Elders of the Congregation: which when they were come to him, hee said vnto them, Yee know that from the first day that I came into Asia, after what manner I haue been with you at all seasons, seruing the Lord with all humblenesse of minde, and with many teares and temptations, which happened vnto me by the layings await of the Iewes, because I would keepe backe nothing that was profitable vnto you, but to shew you, and teach you openly throughout euery house, witnessing both to the Iewes, and also to the Greekes, the repentance that is toward God, and the faith which is toward our Lord Iesus. And now behold, I goe bound in the spirit vnto Hierusalem, not knowing

knowing the things that shall come on me there, but that the holy Ghost witnesseth in euery citie, saying that bands and trouble abide mee. But none of these things mooue mee, neither is my life deare vnto my selfe, that I might fulfill my course with ioy, and the ministration of the word, which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God. And now behold, I am sure that henceforth ye all (through whom I haue gone preaching the kingdome of God) shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: For I haue spared no labour, but haue shewed you all the counsell of God. Take heed therefore vnto your selues, and to all the flocke, among whom the holy Ghost hath made you ouerseers, to rule the Congregation of God, which hee hath purchased with his blood. For I am sure of this, that after my departing shall grieuous woolues enter in among you, not sparing the flocke. Moreouer, of your owne selues shall men arise, speaking peruerse things, to draw disciples after them. Therefore awake, and remember that by the space of three yeeres, I ceased not to warne euery one of you night and day with teares.

And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an inheritance among all them which are sanctified. I haue desired no mans siluer, gold, or vesture: yea, you know your selues, that these hands haue ministred vnto my necessities, and vnto them that were with mee. I haue shewed you all things, how that so labouring, yee ought to receiue the weake, and to remember the words of our Lord Iesus, how that he said, It is more blessed to giue, then to receiue.

Or else this third Chapter of the first Epistle to Timothie.

THis is a true saying, If any man desire the office of a Bishop, he desireth an honest worke. A Bishop therefore must be blamelesse, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not giuen to ouer much wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring couetousnesse, one that ruleth well his owne house, one that hath children in subiection with all reuerence. For if a man cannot rule his owne house, how shall he care for the Congregation of God? He may not be a yong Scholer, lest he swell, and fall into the iudgement of the euill speaker. He must also haue a good report of them which are without, lest he fall into rebuke and snare of the euill speaker.

1. Tim. 3. This when Deacons and Priests are made both in one day.

Likewise must the Ministers bee honest, not double tongued, not

not giuen vnto much wine, neither greedy of filthy lucre, but holding the mysterie of the faith, with a pure conscience: and let them first be prooued, and then let them minister, so that no man be able to reprooue them.

Euen so must their wiues be honest, not euill speakers: but sober and faithfull in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their owne households: For they that minister well, get themselues a good degree, and great liberty in the faith, which is in Christ Iesus. These things write I vnto thee, trusting to come shortly vnto thee: but if I tarry long, that then thou mayest haue yet knowledge, how thou oughtest to behaue thy selfe in the house of God, which is the Congregation of the liuing God, the pillar and ground of trueth.

And without doubt, great is that mysterie of godlinesse: God was shewed in the flesh, was iustified in the Spirit, was seene among the Angels, was preached vnto the Gentiles, was beleeued on in the world, and receiued vp in glory.

After this shall be read for the Gospel, a piece of the last Chapter of Matthew, as followeth.

IEsus came and spake vnto them, saying, All power is giuen vnto me in heauen and in earth: goe ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost, teaching them to obserue all things whatsoeuer I haue commanded you: and loe, I am with you alway, euen vntill the end of the world.

Or else this that followeth out of the tenth Chapter of S. Iohn.

VErily verily I say vnto you, Hee that entreth not in by the doore into the sheepfold, but climbeth vp some other way, the same is a thiefe and a murtherer. But hee that entreth in by the doore, is the shepherd of the sheepe: to him the porter openeth, and the sheepe heare his voice, and hee calleth his owne sheepe by name, and leadeth them out. And when hee hath sent foorth his owne sheepe, hee goeth before them, and the sheepe follow him, for they know his voice. A stranger will they not follow, but will flee from him, for they know not the voice of strangers. This prouerbe spake Iesus vnto them, but they vnderstood not what things they were which hee spake vnto them. Then said Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe: and all (euen as many as came before mee) are theeues and murderers, but the sheepe did not heare them. I am

am the doore: by me if any man enter in, he shall be safe, and goe in and out, and finde pasture. A thiefe commeth not but for to steale, kill, and to destroy. I am come, that they might haue life, and that they might haue it more abundantly. I am the good shepherd. A good shepherd giueth his life for the sheepe. An hired seruant, and he which is not the shepherd (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheep, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because hee is an hired seruant, and careth not for the sheepe. I am the good shepherd, and know my sheepe, and am knowen of mine. As my Father knoweth me, euen so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this fold: them also must I bring, and they shall heare my voice, and there shall be one fold, and one shepherd.

Or else this of the xx. Chapter of Iohn.

THe same day at night, which was the first day of the Sabboths, when the doores were shut (where the Disciples were assembled together, for feare of the Iewes) came Iesus, and stood in the midst, and said vnto them, Peace be vnto you, and when he had so said, he shewed vnto them his hands and his side. Then were the Disciples glad, when they saw the Lord. Then said Iesus vnto them againe, Peace be vnto you: As my Father sent me, euen so send I you also. And when he had said those words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes yee remit, they are remitted vnto them: and whosoeuers sinnes ye retaine, they are retained.

When the Gospel is ended, then shall be said or sung,

COme holy Ghost eternall God, proceeding from aboue:
Both from the Father and the Sonne, the God of peace and loue.
Visit our minds, and into vs thy heauenly grace inspire:
That in all truth and godlinesse, we may haue true desire.
Thou art the very Comforter, in all woe and distresse:
The heauenly gift of God most high, which no tongue can expresse.
The fountaine and the liuely spring, of ioy celestiall:
The fire so bright, the loue so cleare, and Vnction spirituall.
Thou in thy gifts art manifold, whereby Christs Church doth stand:
In faithfull hearts writing thy Law, the finger of Gods hand.

According

According to thy promise made, thou giuest speech of grace:
That through thy helpe the praise of God may sound in euery place.
O holy Ghost into our wits send downe thy heauenly light:
Kindle our hearts with feruent loue to serue God day and night.
Strength and stablish all our weakenesse so feeble and so fraile:
That neither flesh, the world, nor deuill, against vs doe preuaile.
Put backe our enemie farre from vs, and grant vs to obtaine,
Peace in our hearts, with God and man, without grudge or disdaine.
And grant, O Lord, that thou being our leader and our guide:
We may eschew the snares of sinne, and from thee neuer slide.
To vs such plenty of thy grace, good Lord, grant we thee pray:
That thou mayest be our Comforter at the last dreadfull day.
Of all strife and dissension, O Lord dissolue the bands:
And make the knots of peace and loue throughout all Christian lands.
Grant vs, O Lord, through thee to know, the Father most of might:
That of his deare beloued Sonne, we may attaine the sight.
And that with perfect faith also we may acknowledge thee:
The Spirit of them both alway, one God in persons three.
Laud and praise be to the Father, and to the Sonne equall:
And to the holy Spirit also, one God coeternall.
And pray wee that the onely Sonne, vouchsafe his Spirit to send:
To all that doe professe his Name, vnto the worlds end. Amen.

And then the Archdeacon shall present vnto the Bishop, all them that shall receiue the order of Priesthood that day, the Archdeacon saying,

REuerend Father in God, I present vnto you these persons present, to be admitted to the order of Priesthood.

Cum interrogatione & responsione, vt in ordine Diaconatus.

And then the Bishop shall say to the people,

GOod people, these bee they whom wee purpose, God willing, to receiue this day vnto the holy office of Priesthood: For after due examination, we finde not to the contrary, but that they be lawfully called to their function and ministerie, and that they bee

persons

persons meet for the same: but yet if there bee any of you, which knoweth any impediment, or notable crime of any of them, for the which hee ought not to be receiued into this holy ministerie, now in the Name of God declare the same.

And if any great crime or impediment be obiected,

Vt supra in Ordine Diaconatus, vsque ad finem Litaniæ, cum hac Collecta.

ALmighty God, giuer of all good things, which by thy holy Spirit hast appointed diuers orders of Ministers in thy Church, mercifully behold these thy seruants, now called to the office of Priesthood, and replenish them so with the trueth of thy doctrine, and innocency of life, that both by word and good example, they may faithfully serue thee in this office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Sauiour Jesus Christ, who liueth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the Bishop shall minister vnto euery one of them the Oath concerning the Kings Supremacie, as it is set forth in the order of Deacons, and that done, hee shall say vnto them which are appointed to receiue the said office, as hereafter followeth.

YOu haue heard, brethren, aswell in your priuate examination, as in the exhortation, and in the holy Lessons taken out of the Gospel, and of the writings of the Apostles, of what dignity, and of how great importance this office is (whereunto ye be called.) And now wee exhort you in the Name of our Lord Jesus Christ, to haue in remembrance into how high a dignity, and to how chargeable an office ye be called, that is to say, the messengers, the watchmen, the pastours and the stewards of the Lord, to teach, to premonish, to feede, and prouide for the Lords family, to seeke for Christs sheepe that be dispersed abroad, and for his children which bee in the middest of this naughty world, to bee saued through Christ for euer. Haue alwayes therefore printed in your remembrance, how great a treasure is committed to your charge: for they be the sheepe of Christ, which hee bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serue, is his spouse and his body.

And if it shall chance the same Church, or any member thereof, to

take any hurt or hinderance, by reason of your negligence, ye know the greatnesse of the fault, and also of the horrible punishmēt which will ensue. Wherefore, consider with your selues the end of your ministerie, towards the children of God, towards the spouse and body of Christ, and see that you neuer cease your labour, your care, and diligence, vntill you haue done all that lyeth in you, according to your bounden duetie, to bring all such as are, or shall be committed to your charge, vnto that agreement in faith and knowledge of God, and to that ripenesse and perfectnesse of age in Christ that there be no place left among you, either of errour in Religion, or for viciousnesse in life.

Then, forasmuch as your office is both of so great excellencie, and of so great difficultie, ye see with how great care and study yee ought to apply your selues, aswell that you may shew your selues kind to that Lord, who hath placed you in so high a dignity, as also to beware that neither you your selues offend, neither be occasion that other offend. Howbeit, ye cannot haue a mind and a wil thereto of your selues, for that power and ability is giuen of God alone. Therefore ye see how ye ought to haue need earnestly to pray for his holy Spirit. And seeing that you cannot by any other meanes compasse the doing of so weightie a worke pertaining to the saluation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable vnto the same: Ye perceiue how studious ye ought to be in reading and in learning the Scriptures, and in framing the maners, both of your selues, and of them that specially pertaine vnto you, according to the rule of the same Scriptures: And for this selfe same cause, ye see how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We haue good hope, that you haue well weighed and pondered these things with your selues, long before this time, and that you haue clearely determined, by Gods grace, to giue your selues wholly to this vocation, whereunto it hath pleased God to call you, so that (as much as lieth in you) you apply your selues wholly to this one thing, and draw all your cares & studies this way, and to this end. And that you will continually pray for the heauenly assistance of the holy Ghost from God the Father, by the mediation of our only Mediatour and Sauiour Iesus Christ, that by daily reading and weighing of the Scriptures, ye may so wax riper and stronger in your ministerie: And that yee may so endeauour your selues from time to time, to sanctifie the liues of you and yours, and to fashion them after the rule and doctrine of Christ: And that ye may be wholsome and godly examples and paternes for the rest of the Congregation to follow; and that this present

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congregation of Christ here assembled, may also vnderstand your mindes and wils in these things: and that this your promise shall more moue you to doe your duties, ye shall answere plainly to these things, which we in the name of the congregation shall demand of you touching the same.

Doe you thinke in your heart that you be truely called according to the will of our Lord Jesus Christ, and the order of this Church of England, to the ministery of Priesthood?

Answere.

I thinke it.

The Bishop.

BEe you perswaded that the holy scriptures containe sufficiently all doctrine required of necessitie for eternall saluation, thorow faith in Jesu Christ? And are you determined with the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessitie to eternall saluation) but that you shall be perswaded may be concluded, and proued by the Scripture?

Answere.

I am so perswaded, and haue so determined by Gods grace.

The Bishop.

WIll you then giue your faithfull diligence, alwayes so to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Realme hath receiued the same, according to the Commandements of God, so that you may teach the people committed to your cure and charge, with all diligence to keepe and obserue the same?

Answere.

I will so doe by the helpe of the Lord.

The Bishop.

WIll you be ready with all faithfull diligence to banish and driue away all erroneous and strange doctrines, contrary to Gods word, and to vse both publike and priuate monitions and exhortations, as well to the sicke, as to the whole, within your cures, as need shall require, and occasion be giuen?

Answere.

I will, the Lord being my helper.

The Bishop.

WIll you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as helpe to the knowledge of the same, laying aside the study of the world and the flesh?

 Answere.

Answere.

I will endeauour my selfe so to doe, the Lord being my helper.

The Bishop.

WIll you be diligent to frame and fashion your owne selues, and your families according to the doctrine of Christ, and to make both your selues and them (as much as in you lieth) wholsome examples and spectacles to the flocke of Christ?

Answere.

I will apply my selfe, the Lord being my helper.

The Bishop.

WIll you maintaine and set forwards (as much as lieth in you) quietnesse, peace, and loue, among all Christian people, and specially among them that are, or shall bee committed to your charge?

Answere.

I will so doe, the Lord being my helper.

The Bishop.

WIll you reuerently obey your Ordinarie, and other chiefe Ministers, vnto whom the gouernment and charge is committed ouer you, following with a glad minde and will, their godly admonitions, and submitting your selues to their godly iudgements.

Answere.

I will so doe, the Lord being my helper.

Then shall the Bishop say,

ALmightie God, who hath giuen you this will to doe all these things, grant also vnto you strength and power to performe the same, that he may accomplish his worke which he hath begun in you, vntill the time hee shall come at the latter day, to iudge the quicke and the dead.

After this, the Congregation shall bee desired secretly in their prayers, to make humble supplications to God for the foresaid things: for the which prayers, there shall be a certaine space kept in silence.

That done, the Bishop shall pray in this wise.

¶ Let vs pray.

ALmightie God, and heauenly Father, which of thine infinite loue and goodnesse towards vs, hast giuen to vs thy only & most deare beloued Son Jesus Christ to be our redeemer & author of euerlasting life, who after he had made perfect our redemption by his death, & was ascended into heauen, sent abroad into the world his Apostles, Prophets, Euangelists, Doctours,

Doctours, and Pastours, by whose labour and ministery, hee gathered together a great flocke in all the parts of the world, to set forth the eternall praise of thy holy Name. For these so great benefits of thy eternall goodnesse, and for that thou hast vouchsaked to call these thy seruants here present, to the same office and ministerie of saluation of mankinde, wee render vnto thee most heartie thankes, we worship and praise thee, and we humbly beseech thee, by the same thy Sonne, to grant vnto vs all, which either here, or elsewhere call vpon thy Name, that wee may shew our selues thankful to thee, for these & all other thy benefits, and that we may dayly increase and goe forwards, in the knowledge and faith of thee and thy Sonne, by the holy Spirit. So that as well by these thy Ministers, as by them to whom they shall be appointed Ministers, thy holy Name may be alwayes glorified, and thy blessed kingdome enlarged, through the same thy Sonne our Lord Iesus Christ, which liueth and reigneth with thee, in the vnity of the same holy Spirit, world without end. Amen.

When this prayer is done, the Bishop with the Priests present, shall lay their hands seuerally vpon the head of euery one that receiueth Orders: The Receiuers humbly kneeling vpon their knees, and the Bishop saying,

REceiue the holy Ghost: whose sinnes thou dost forgiue, they are forgiuen: and whose sinnes thou dost retaine, they are retained: and be thou a faithfull dispenser of the word of God, and of his holy Sacraments. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

The Bishop shall deliuer to euery one of them the Bible in his hand, saying,

TAke thou authority to preach the word of God, and to minister the holy Sacraments in this Congregation, where thou shalt be so appointed.

When this is done, the Congregation shall sing the Creed, and also they shall goe to the Communion, which all they that receiue Orders, shall take together, and remaine in the same place where the hands were layd vpon them, vntill such time as they haue receiued the Communion.

The Communion being done, after the last Collect, and immediatly before the Benediction, shall be said this Collect.

MOst mercifull Father, we beseech thee so to send vpon these thy seruants thy heauenly blessing, that they may be clad about with all iustice, and that thy word spoken by their mouthes, may haue such successe, that it may neuer be spoken in vaine. Grant also that we may haue grace to heare, and receiue the same as thy

most holy word, and the meanes of our saluation, that in all our words and deeds we may seeke thy glory, and the increase of thy Kingdome, through Iesus Christ our Lord. Amen.

And if the Order of Deacons and Priesthood be giuen both vpon one day, then shall all things at the holy Communion bee vsed, as they are appointed at the ordering of Priests; sauing that for the Epistle, the whole third Chapter of the first to Timothie shall be read, as it is set out before in the order of Priests. And immediatly after the Epistle the Deacons shall be ordered. And it shall suffice the Letany to be said once.

¶ The forme of Consecrating of an *Archbishop, or Bishop.*

¶ At the Communion.

The Epistle.

1. Tim. 3.

THis is a true saying, If a man desire the office of a Bishop, he desireth an honest worke. A Bishop therefore must be blamelesse, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not giuen to ouermuch wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring couetousnesse, one that ruleth well his own house, one that hath children in subiection with all reuerence. For if a man cannot rule his own house, how shall he care for the Congregation of God? Hee may not be a young scholler, lest he swell, and fall into the iudgement of the euill speaker. He must also haue a good report of them which are without, lest he fall into rebuke, and the snare of the euill speaker.

The Gospel.

John. 21. 15.

IEsus said to Simon Peter, Simon Iohanna, louest thou me more then these? Hee said vnto him, Yea, Lord, thou knowest that I loue thee: hee said to him, Feed my Lambes. He said to him againe the second time, Simon Iohanna, louest thou mee? Hee said vnto him, Yea, Lord, thou knowest that I loue thee: he said

said vnto him, Feed my sheepe. Hee said vnto him the third time, Simon Johanna, louest thou me? Peter was sorry, because he said vnto him the third time, Louest thou me. And hee said vnto him, Lord, thou knowest all things, thou knowest that I loue thee. Jesus said vnto him, Feed my sheepe.

Or else out of the tenth Chapter of Iohn: as before in the order of Priests.

After the Gospel and Creed ended: first the elected Bishop shall bee presented by two Bishops, vnto the Archbishop of that Prouince, or to some other Bishop appointed by his commission: the Bishops that present him, saying,

MOst reuerend Father in God, we present vnto you this godly and well learned man to be consecrated Bishop.

Then shall the Archbishop demand the Kings mandate for the consecration, and cause it to bee read, and the Oath touching the knowledge of the Kings Supremacie, shall be ministred to the persons elected, as it is set out in the order of Deacons. And then shall bee ministred the Oath of due obedience vnto the Archbishop, as followeth.

The Oath of due obedience to *the Archbishop.*

IN the Name of God, Amen. I N. chosen Bishop of the Church and See of N. doe professe and promise all due reuerence and obedience to the Archbishop, and to the Metropoliticall Church of N. and to their successors: so helpe me God, through Jesus Christ.

This Oath shall not be made at the Consecration of an Archbishop.

Then the Archbishop shall moone the Congregation present, to pray, saying thus to them,

BRethren, it is written in the Gospel of S. Luke, that our Sauiour Christ continued the whole night in prayer, or euer that he did chuse and send forth his twelue Apostles. It is written also in the Acts of the Apostles, that the Disciples which were at Antioch did fast and pray, or euer they laid hands vpon, or sent forth Paul and Barnabas. Let vs therefore, following the example of our Sauiour Christ and his Apostles, first fall to prayer, or that we admit and send forth this person presented vnto vs, to the worke whereunto we trust the holy Ghost hath called him.

And

And then shall be said the Letanie, as afore in the order of Deacons.

And after this place, **That it may please thee to illuminate all Bishops, &c.** he shall say,

That it may please thee to blesse this our brother elected, and to send thy grace vpon him, that hee may duely execute the office whereunto hee is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name.

Answere.

We beseech thee to heare vs good Lord.

Concluding the Letanie in the end, with this prayer.

ALmighty God, giuer of all good things, which by thy holy spirit hast appointed diuers orders of Ministers in thy Church, mercifully behold this thy seruant, now called to the worke and ministery of a Bishop, and replenish him so with the truth of thy doctrine, and innocencie of life, that both by word and deed he may faithfully serue thee in this office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Sauiour Iesus Christ, who liueth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the Archbishop sitting in a chaire, shall say to him that is to bee consecrated,

BRother, for as much as holy Scripture, and the old Canons commandeth that we should not be hasty in laying on hands, and admitting of any person to the gouernment of the Congregation of Christ, which he hath purchased with no lesse price then the effusion of his owne blood: afore I admit you to this administration, whereunto you are called, I will examine you in certaine articles, to the end the Congregation present may haue a triall, and beare witnesse how yee be minded to behaue your selfe in the Church of God.

Are you perswaded that you bee truely called to this ministration, according to the will of our Lord Iesus Christ, and the order of this Realme?

Answere.

I am so perswaded.

The Archbishop.

ARe you perswaded that the holy Scriptures containe sufficiently all doctrine, required of necessitie for eternall saluation through the faith in Iesus Christ? And are you determined with

with the same holy Scriptures, to instruct the people committed to your charge, and to teach or maintaine nothing as required of necessitie to eternall saluation, but that you shall be perswaded may be concluded and proued by the same?

Answere.

I am so perswaded and determined by Gods grace.

The Archbishop.

WIll you then faithfully exercise your selfe in the said holy Scriptures, and call vpon God by prayer, for the true vnderstanding of the same, so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and conuince the gainesayers?

Answere.

I will doe so, by the helpe of God.

The Archbishop.

BE you ready with all faithfull diligence to banish and driue away all erroneous and strange doctrine contrary to Gods word, and both priuately and openly to call vpon and encourage others to the same?

Answere.

I am ready, the Lord being my helper.

The Archbishop.

WIll you deny all vngodlinesse and worldly lusts, and liue soberly, righteously, and godly in this world, that you may shew your selfe in all things an example of good workes vnto others, that the aduersary may be ashamed, hauing nothing to lay against you?

Answere.

I will so doe, the Lord being my helper.

The Archbishop.

WIll you maintaine and set forward (as much as shall lie in you) quietnesse, peace, and loue among all men: and such as be vnquiet, disobedient, and criminous within your Diocesse, correct and punish according to such authoritie as yee haue by Gods word, and as to you shall bee committed by the ordinance of this Realme?

Answere.

I will doe so, by the helpe of God.

The Archbishop.

WIll you shew your selfe gentle, and be mercifull for Christs sake to poore and needie people, and to all straungers destitute of helpe?

Answere.

Anſwere.

I will ſo ſhew my ſelfe by Gods helpe.

The Archbiſhop.

ALmighty God our heauenly Father, who hath giuen you a good will to doe all theſe things: grant alſo vnto you ſtrength and power to performe the ſame, that hee accompliſhing in you the good worke which hee hath begun, yee may be found perfect and irreprehenſible at the latter day, through Jeſus Chriſt our Lord. Amen.

Then ſhall be ſung or ſaid, Come holy Ghoſt, &c.

As it is ſet out in the order of Prieſts.

That ended the Archbiſhop ſhall ſay,

Lord heare our prayer.

Anſwere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmighty God, and moſt mercifull Father, which of thine infinite goodneſſe haſt giuen thy onely and moſt deare beloued Son Jeſus Chriſt to be our Redeemer and Author of euerlaſting life, who after that hee had made perfect our Redemption by his death, and was aſcended into heauen, powred downe his gifts abundantly vpon men, making ſome Apoſtles, ſome Prophets, ſome Euangeliſts, ſome Paſtours and Doctours, to the edifying and making perfect his Congregation: grant wee beſeech thee, to this thy ſeruant ſuch grace, that hee may euermore be ready to ſpread abroad thy Goſpel, and glad tidings of reconcilement to God, and to vſe the authority giuen vnto him, not to deſtroy, but to ſaue, not to hurt, but to helpe: ſo that he, as a wiſe and faithfull ſeruant giuing to thy family meat in due ſeaſon, may at the laſt be receiued into ioy, through Jeſu Chriſt our Lord, who with thee, and the holy Ghoſt, liueth and reigneth one God, world without end. Amen.

Then the Archbiſhop and Biſhops preſent, ſhall lay their hands vpon the head of the elected Biſhop, the Archbiſhop ſaying,

TAke the holy Ghoſt, and remember that thou ſtirre vp the grace of God, which is in thee, by impoſition of hands: for God hath not giuen vs the ſpirit of feare, but of power, and loue, and ſoberneſſe.

Then

Then the Archbishop shall deliuer him the Bible, saying,

GIue heed vnto reading, exhortation, and doctrine. Thinke vpon these things contained in this booke. Be diligent in them, that the increase comming thereby, may be manifest vnto all men. Take heed vnto thy selfe, and vnto teaching, and be diligent in doing them: for by doing this, thou shalt saue thy selfe, and them that heare thee. Bee to the flocke of Christ a shepherd, not a wolfe: feed them, deuoure them not: hold vp the weak, heale the sick, binde together the broken, bring againe the outcasts, seeke the lost, bee so mercifull, that yee be not too remisse: so minister discipline, that you forget not mercy, that when the chiefe Shepherd shall come, ye may receiue the immarcessible crowne of glory, through Iesus Christ our Lord. Amen.

Then the Archbishop shall proceed to the Communion, with whom the new consecrated Bishop, with other shall also communicate. And for the last Collect immediately before the Benediction, shall bee said this prayer.

MOst mercifull Father, we beseech thee, to send down vpon this thy seruant thy heauenly blessing, and so endue him with thy holy Spirit, that he preaching thy word, may not onely be earnest to reproue, beseech, and rebuke, with all patience and doctrine, but also may bee, to such as beleeue, an wholesome example, in word, in conuersation, in loue, in faith, in chastitie, and purity: that faithfully fulfilling his course, at the latter day hee may receiue the Crowne of righteousnesse, laid vp by the Lord the righteous Iudge, who liueth and reigneth, one God with the Father and the holy Ghost, world without end. Amen.

Imprinted at London by
ROBERT BARKER, Printer to the
Kings most excellent Maiesty: and by the
Assignes of IOHN BILL.
Anno 1636.

A. P.
B. Quarkl.
Bibliopa
January 19[illegible]